





The BOOK of
PALMESTRY
AND
PHYSIOGNOMY.

BEING

Brief *Introductions*, both Natural, Pleasant,
and Delectable, unto the Art of *Chiromancy*, or *Mannual Divination*, and *Physiognomy*; with circumstances upon the Faces of the SIGNS.

Also, Canons or Rules upon *Diseases* or *Sicknesses*.

Whereunto is also annexed,
As well the Artificial as Natural
ASTROLOGY,
With the Nature of the PLANETS.

*Written in Latine by John Indagine Priest, and
translated into English by Fabian Withers.*

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THE BOOK OF

SALMESTRY

AND

PHYSIOGNOMY.

BY

JOHN SALMESTRY, Esq. of the Middle Temple, Barrister at Law, and Physician to the Hon. the Lord Mayor of London.

IN TWO VOLUMES.

LONDON, Printed by J. DODD, in Pall-mall.

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To the Gentle Reader.



It was the use amongst the ancient Philosophers (most gentle Reader) that they never admitted or received any Scholar, unto whom they did not indict and appoint a certain time to hear and keep silence; willing them in no wise for to speak, until that by hearing they had learned to speak wisely and discreetly. Whose example being present in my mind, and also the rash and temerarious judgements of many conversant before mine eyes; I thought it good to admonish you, that following the example aforesaid, ye bestow some labour and time in perusing and reading this brief work of *Chiromancy*, or Manual Divination, before you enter into judgement of any effect or certainty of the same. The which thing if thou diligently and attentively do, I doubt not but that beside the great pleasure and delectation thou shalt finde therein, thou shalt likewise reap and gather no less good fruit and profit thereof. For hereby thou shalt perceive and see the secret works of Nature, how aptly and necessari-

The Epistle

ly the hath compounded and knit each member with other; giving unto the hand (as unto a table) certain signs and tokens whereby to discern and know the inward motions and affections of the mind and heart, with the inward state of the whole body: as also, our inclination and aptness to all our external actions and doings. For what more profitable thing may be supposed or thought, than when a man in himself, may fore-see and know his proper and fatal accidents, and thereby to embrace and follow that which is good; and to avoid and eschew the evils which are imminent unto him, for the better understanding and knowledge thereof? And forasmuch as the *Chiromancy* unto some peradventure may seem obscure and dark, we have annexed hereunto an Epilogue or brief Collection of the Art of *Physiognomy*, and circumstances upon the faces of the signs; with certain Canons or Rules, as well for the knowledge, as also for the curing and helping of diseases, very necessary and profitable. Then orderly coming unto *Astrology*, we have described unto you, as well by the Artificial Horoscope, as also by the natural entering of the Sun into any of the twelve celestial signs, the whole effect and power that any of the
Planets

Planets and erratical Stars may by any means work in us. Whereby, having recourse first unto the hand, and marking and noting such signs and tokens as therein shall appear; then beholding the proportion and lineaments of the whole body, and according to the pre-script rules to weigh and consider the equality and agreeableness between them, with like respect had unto the Nativity, judging either by the Artificial Horoscope, or by the Natural course of the Sun: thou shalt not only see and perceive a great necessity and affinity between our Terrestrial and Celestial bodies, but also fore-see and know a thousand accidents either good or evil, provided unto us, and hanging over our heads. But lest that any man should think that hereby we attribute so much unto Natural providence, as though it were inevitable, and thereby use it as a refuge or sanctuary for all their evil actions and doings: Unto such we will object the Answer of *Crysippus*, writing in this manner. Although (saith he) that Nature hath provided all things from the beginning, and that by her providence all things are moved and stirred up by a certain necessary reason and motion; yet notwithstanding, our dispositions and minds are no further subject or in dan-

The Epistle

ger thereof, than their propriety and quality is concordant and agreeable unto the same. For if that by Nature our wits be first made wholesome and good, and after endued with reason and understanding, either they do utterly put off, and avoid all evil influences and accidents, or else receive and bear them the more easily, without hurt or damage. If contrariwise, our dispositions of themselves be rude and gross, not indued with any kind of Letters or good learning to assist and help them withall, with every light conflict or assault of our natural inclination, we run headlong into all kind of errors and vice. Even following the ensample of the *Cylinder* stone, which by Nature being apt to roul and tumble, and being cast or thrown down into hollow or steep places, doth run without ceasing, not so much because it is cast or thrown, as for its own nature and aptness thereunto, and not having in it self any thing to withstand the same. The Author himself in like manner foreseeing the cavillations of certain evil-disposed persons, which would make all things subject unto the influences of the heavenly bodies, before he entreth to speak of the judgements of Nativities, writeth in this sort. We ought (saith he) first to know and understand

stand that the stars do not provoke or force us to any thing, but only maketh us apt, and prone : and being so disposed, doth as it were allure and draw us forward to our natural inclination. In the which if we follow the rule of Reason, taking it to be our only guide or governour, they lose all their force, power, and effect, which they by any means may have in and upon us. Contrariwise, if we give our selves over to follow our own sensuality and Natural disposition, they work even the same effect in us, that they do in brut beasts. And this shall be sufficient at this time to answer the vain objection of natural providence, whereby the fruit of this Work might by any means seem to be converted into any vice or errour, the which indeed of its self is very necessary and profitable. What should I need to stand with long circumstances to describe the particular commodities of these brief Works annexed together ; when that the labour is so small, that with once or twice diligent and attentive reading, the whole effect is known and understood ; notwithstanding, I would wish and desire all men which shall read or take any fruit of this small treatise, to use such moderation in perusing of the same, that they do not by and by
take

The Epistle, &c.

take in hand to give judgment, either of their own, or other mens estates or nativities, without diligent circumspection and taking heed: weighing and considering how many ways a man may be deceived; as, by the providence and discretion of the man in whom thou givest judgement; also, the dispensation of God, and our fallible and uncertain speculation.

Wherefore, let all men, in seeking hereby to fore-see their own fortune, take heed, that by the promise of Good, they be not so elate or high-minded, giving themselves over to Otiosity or Idleness, trusting altogether to the natural influences; neither yet by any signs or tokens of adversity, to be dejected or cast down; but to take and weigh all things with such equality and moderation directing their state of life, and living, to all perfectness and goodness, that they may be ready to embrace and follow all that which is good and profitable; and also not only to eschew and avoid, but to withstand and set at naught all evil and adverse fortune, whensoever it may happen or chance unto them.



The Book of Palmestry.

CHAP. I.

Of the distinction of the Hand.



The Ancient Greeks, who (as it may appear by the long and old use of the word) did use this sort and kinde of Divination which is gathered by the beholding of mans hand, called it by this proper name of Chiromantia. Therefore, I intending to write the rules and observations thereof, do think it necessary and meet, first of all to describe the hand of man, and point out and set forth his parts; whereby such rules and precepts as shall be given upon this Manual Divination, may the more easily be understood and known. The hand therefore being extended

The Book of

oꝝ opened abroad, the plain within is call'd the Palm, in the midst whereof there is a certain space called the concave oꝝ hollownes, out of which the five fingers have their oꝝiginal and beginning. Amongst the which, the first being the strongest and most gross, is called the Thumb; the next is called the Index oꝝ Foze-finger, because in shewing oꝝ pointing to any thing, we do commonly use that finger; the next that followeth, and is in the midst of the five, is by the same name called the middle finger; next after this is the Ring finger; so called, because it is commonly to wear a Ring of gold upon it, and specially that on the left hand; oꝝ because, as learned men hold opinion, there doth pass a certain sinew from that finger to the heart of man, wherefoze is seemed good in time past to the Antiquity, to wear a Ring as a Crown upon that finger, oꝝ else as some do suppose, that gold by nature doth comfort the heart. The last finger, and least of all, is called the Ear-finger, because it is commonly used to make clean the ears. And thus far concerning the fingers. Moreover, the hand being closed oꝝ shut with the fingers turned in, we call the Fist: the nether part thereof

Palmeſtry.

thereof (amongſt ſuch a uſe this Art) is commonly called the percuſſion or ſtroke of the hand. Then the place where the hand is drawn and gathered in, and joyned to the arm, is called alſo the **Wrist**. Further, more, every finger hath its proper riſing or ſwelling of the fleſh, which doth riſe at the root or nether part of the ſaid fingers, and of ſome are called hills, and are attributed unto the names of the Planets: Among the which is reckoned the riſing or hill in the nether part of the Fiſt, called the percuſſion of the hand: ſo that in the hand are limited and appointed ſeveral places, unto every of the Planets, whereby judgement may bee gathered. For the riſing or hill of the Thumb is aſſigned to Venus, and marked with this Character ♀: the hill of the fore-finger to Jupiter, and is thus noted ♃: the middle finger is attributed to Saturn, with this note ♄: the Ring-finger to the Sun, with this Character ☉: the hill of the little or Ear-finger is under Mercury, with this mark ☿: the riſing or hill which is in the percuſſion, the Moon doth poſſeſs, and is thus figured ☾. Now what place Mars ſhall have, we will ſhew you hereafter; but firſt, we will make deſcription of the inciſions

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The Book of

sions and divisions of the hand, which we call the lines. Amongst the which, these be chief and principal: the wrist, which divideth the hand from the arm, and is almost joined to the line of life, or of the heart, the which beginneth under the hill of the forefinger, as it were between the forefinger and the thumb, and doth divide the hand, stretching downward toward the wrist. In the same side of the hand, at the hill of the forefinger, beginneth a line which passeth overthwart the hand to the hill of the Moon, and is called the middle or mean natural line. And these two lines thus beginning and passing sundry waies, make the form and shape of a triangle. To the which, if the line of the Liber or Sto. machs, which beginneth over against the wrist, and passeth under the hill of the thumb, to the hill of the Moons by the end of the middle natural line, do appear, as in sum it doth not, it finisheth the Triangle. And the space contained within these lines, is attributed and given unto Mars, and is called the Triangle of Mars, noted with this figure \triangle . There is also another line, called the table-line, beginning under the ear-finger, at the end of the hill of the Moon

Palmestry.

Moon, and runneth to the fore-finger : and is so called, because the space between it and the middle or mean natural, doth argue or shew the fashion of a Table, and that space is alwaies called the Table quadrangle of the hand, and the line is also called the line of Fortune. And these be almost the chief divisions of lines of the hand, to the which all other lesse and smaller incisions and lines are referred. But now as near as we can, we will describe them all, and as far as appertaineth to this Art, shew their nature and signification. And first, I think meet to speak of those lines which take their denomination, or name, of the three principal members of mans body : that is, of the Heart, the Brain, and the Liver. For as in those parts, whatsoever is in man, is altered and changed : so by those three incisions and lines, a man may fore see and prognosticate whatsoever shall happen touching health or adversitie, or any other things natural. The which if any man think to see vain and trifling, let him call to remembrance the ancient Philosophers of Pythagoras Sect, who chiefly by the proportion and lineaments of mans body, did declare and prognosticate the manners, state, and
end

The Book of

end of mans life. For what is said of Socrates, when that a certain man professing the Art of Physiognomy or speculation, beholding Socrates, judged him by his outward habit to be a very evil man, of unclean life, libidinous, and given to all evil, was therefore wonderfully rebuked of his scholars, as though he had shamefully slandered him. Socrates answered, That indeed naturally he felt such motions and inclinations, so that if he had not corrected his vices of this nature, by the rules of reason, he had been such a one as hee had pronounced him to be: meaning thereby, all those vices which nature and destiny hath planted in us, may easily, by reason and custome be amended, if we will strive against destiny. And the Prince of the Peripateticks, Aristotle, said the hand of man to be made of nature the principal Organ and Instrument in mans body. For since it is his office to minister and serve all other parts of the body; and that in humane generation, the vertues, powers, and strength of all members do come together; It is very consequent and agreeable, some certain signs and tokens of the quality and complexion of man, to be known and perceived by the hand.

Such

Palmeſtry.

Such is the proportion of members among themselves, that they do partake one with another in all things. And further, that this Art of Chiromancy was used in the time of Pliny, he himself doth affirm. Notwithstanding I take it to bee my duty to admonish you what you ought to attribute to this Art, and what is else to be joined with it. lest any man should think to include or shut up the knowledge of so high and great things into so straight and narrow corners. Wherefore, what I judge herein, I think good to shew: As often as I must answer to any that inquireth, by and by, as is accustomed, I look upon the hand; and therewithall behold the whole Body, with the Lineaments, and Proportions of the same, which is called his Physnomy, (whereof in the Book following I will Entreat:) Then I cast my minde to the Hour of Nativity, Month, Day, or Year: the which known, I refer straight to the Rules of natural Astrology, hereafter by me written; then plainly judging none of these by themselves sufficient; and thinking it better to judge them foole in giving light credit, than I to bee counted rash, foolish, and hasty, in

The Book of

giving sentence. So that when I have gathered all these things together, and taken hold of that which I think meet for my use, I utter my judgement; esteeming it the part of a mad man, by looking only in the hand, to give judgement of the life, and all the states of mans body. And now I return to the rules of Chiromancy.

A The

A
B
C
D
E
F

Palmestry.



- A** The Table line, or line of Fortune.
- B** The line of life, or of the heart.
- C** The wrist of a woman.
- D** The Pomel of the hand.
- E** The middle natural line.
- F** The line of the Liver, or Stomach.

The Book of



- A The Table line.
- B The Pommel of the hand.
- C The Wrist of a man.
- D The line of the Liver.
- E The Table or quadrangle.
- G The hill of the thumb.
- H The line of life, or of the heart.
- I The triangle.
- K The middle natural line.

The

A
B
C
D
E
T

Palmestry.

The Names of the Fingers, after
the PLANETS.



- A The imperfect Table-line.
- B The Sister to the natural line.
- C The line of the Liver or Stomach.
- D The Sister of the line of Life.
- E The line of Life.

The Book of

C H A P. I I.

Of the line of Life, or of the heart.

The line of Life, called also the line of the Heart, beginneth, as is said before, at the hill of the fore-finger, passing by the midst of the palm, goeth to the wrist. The which if it be long, straight, lively coloured, bright and clear, it betokeneth long life, undamaged with few diseases or sicknesses.

Pliny affirming the same, saith, that it is a token of long life to have upright shoulders, and two long incisions or lines in one hand, the which are to be understood of the line of life, and the middle natural Line. If that the natural powers be weak, and that the line do appear short, and of divers colours, running in and out, thin or slender, and cut or parted in sunder, with many overthrowing rivals or small crests, it doth declare shortness of life, much sickness, small strength, and that he in whom this is noted, shall seldome or never bring any thing to a good end. So likewise, the line gross, long, and undivided; doth shew the contraries to the same. Wherefore, if any man

do require or ask a Reason of this thing :
we answer, The blood the which doth nourish the heart, and is also thought to be the seat and resting place of the minde, is the cause efficient of this thing. For it is most certain, that as the blood is pure, or unpure, so the line shall be coloured, either clear or dark: so as long as blood doth abound, it sheweth ruddy and bright; and contrariwise pale, and swart, when the blood doth fail or wax scarce. Whereby as well the natural heat diminished in the weak body, as also the strong and lusty body, is shewed and declared. Then if this line be narrow, subtle, and well coloured, stretch forth toward the middle natural; it signifieth a man of good counsel, of subtle understanding, and of a high and princely minde and stomach: And if it be broad, ill coloured, and pale, it signifieth the contrary.

This is alwaies to be noted in all principal lines, that if they be straight, not divided, neither cut, and well coloured, it doth declare a good complexion: if they be contrariwise disposed or set, it sheweth the contrary. Also, if the line of life be gross, deep, and diversly coloured, that is to say, one placed red, another pale, or swart, it is a

The Book of

CHAP. II.

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The Book of

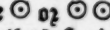
sign of malice, craft, envy, and the man to be a great talker, and boaster, and one that standeth much in his own conceit. If the line be grois and very red, it betokeneth a crafty, a filthy, and an unconstant man; but if it be pale, mixed with a certain redness, it signifieth an angry man, almost mad with anger. And if it be very red, mixed with paleness, or swartness like Lead, it sheweth an unconstant, unshamefast, wavering, traiterous, and angry man, and delighting to stir up mischief, and sow discord. But if it be red in the part next the wrist, it signifieth cruelty: and oftentimes it chanceth to be forked in the upper corner, which betokeneth an unstable man, a runner about Countries, and marvellous in all his doings: The which if it be crooked and writhen towards the middle natural line, it signifieth a crafty, deceitful Merchant, and a man of perverse and froward minde. And if you happen to finde in the hand of a woman, a crosse with three small lines at the upper corner of the line of life, it signifieth an unshamefast and dishonest Woman: but if that crosse be found about the right corner in the line of Life, and be deep in, it signifieth an ungodly, and mischievous Woman, that

Palmeſtry.

that ſhall ſuffer great puniſhment for her miſchief: For ſuch a croſs in that line, both alwaies betoken evil, both in man and woman. If that there be found two lines in the end of the riſing of the thumb, near the line of Life, as they were lying on the one ſide; by that token I judge the man to dye ſhortly. And if the line of Life have branches ſtretched out toward the middle natural, in form as you ſee in the margin, it is a ſign of Riches, Honour, and Perfection. But if the Branches run downwards toward the wiſt in this manner, it ſignifieth poverty, and damage by houſhold-ſervants, through their untruth. And if the ſaid branches do paſs ſtrait through the Triangle to the middle natural, it ſignifieth a man after divers and ſundry dangers & changes of fortune, to come to proſperity and Riches. Moreover, many ſmall lines, dividing the line of life, betokeneth much ſickneſs. Further if there be in the line of Life certain points or grains ſcattering, it declareth a man unſhameſac'd, a fornicator, and in jeopardy of his Life for murder in a tumult, whereof he was author himſelf; and ſhall be divers times wounded.

When in the beginning of the line of life
there

The Book of

there be thre small crooked lines, diuiding it in this manner, it is a token of a Leprosie to come; for it doth declare the ill disposition of the Liver. Whereupon this which is already said, may be gathered, that if the line of life be long and deepe, well coloured, having a good proportion with the middle natural line, and the line of the Liver or Stomach, and that the two be of due quantity and length, and well coloured; it is a good sign of long life, good nature, wit, disposition, and complexion. And oftentimes there bee found in the line of life  of these notes, which do signifie the losse either of one or both eyes: the which although they be seldome found, yet in my self I have had the experience; for in the same place of my hand is the same mark: the which when I saw, I called to remembrance in what danger I was of one of my eyes: for, sitting by the fire in winter, I fell therein; and tumbling in the flame, with my left eye I was vehemently tormented. Albeit, I finde, that not only that did prognosticate that evil to mee, but also the opposition of Mars and the Moon in my Nativity. For I finde at the time of my birth, Mars to bee in the eleventh house, in a manly sign, and the Moon

Palmeſtry.

Moon likewise in the fifth House; which Constellation is observed of the Astronomers to signifie some such thing. And in so much as I have found this true, it doth so much the more verifie that which I said before, that these Arics were joyned together, as it were by a certain alliance or affinity, and that the one without the other could very little prevail. For it is most certain, that the inferior bodies are governed by them above, and as all strength and power hath its influence from those heavenly bodies; so likewise all lack and default cometh by them, it is most sure. Wherefore we may well consider, that Nature was a careful Workman about the Creation of mans body, which hath given knowledge to man diversly and manifoldly, to judge by these three most noble and principal parts.

In the other parts she hath not so done: for she hath set in the hand of man certain signs and tokens of the Heart, Brain, and Liver; because that in them the life of man chiefly consists. But she hath not so done of the Eyes, Ears, Mouth, Hands, and Feet, because those parts and members of the body, seem rather to be made for a comeliness

The Book of

of beauty to the body, than for any necessity. Therefore all hands have the three lines aforesaid; but the other incisions of lines, many do want or lack; Husbandmen being also excluded from hence, for their continuall labour.

Wherefore, since these two Sciences need such a mutual help one of the other, I will declare unto you out of Astrology; the nature of the Erratical Signes, which the Greeks call Planets. Saturnus maketh sad, circumspect covetous, slow, and little speakers, and self-lovers. Jupiter causeth pleasant, liberal, quiet, sober, and eloquent persons. Contrariwise, Mars causeth cruel, fierce, and lyars. The Sun maketh goodly, witty, happy, or fortunate, and courageous men. Venus causeth incontinent, libidinous, comely, and fair. Mercury causeth subtle, crafty, learned in Sciences, and nimble men. The Moon maketh quick witted and comely, but unstable and slow.

Now I have spoken of the diversity of dispositions and wits: I will also shew somewhat of voyce and speech, whereby the divers effects and workings of the Planets amongst themselves, may the better be understood and known. Saturnus doth cause a
slow

Palmestry.

slow and screeking voice or speech. Mars a crashing voyce, like the breaking of metals, Jupiter a shrill sounding, and gentle voice. Venus maketh a weak, soft, pleasant, and effeminate voice. And so likewise both the Sun and Mercury. The Signs also have their proper voices: For Virgo, Gemini, Libra, Aquarius, do make good voices, or sounds. Aries, Taurus, Leo, Capricorn, and the last part of Sagittary, cause mean voices. Cancer, Scorpio, and Pisces, are either altogether dumb, and without sound, or else minister some great impediment in the speech: there be also certain Signs called fertile, because they do increase, which are Cancer, Scorpio, or Pisces: And others be called barren, as Gemini, Leo, Capricorn. So that whatsoever a man can do, may bee applied to the Signs, as furtherers of the same. The which thing in that it cannot be denyed, so much the more are they to be counted slanderers, which esteeme and report Astrology not as Divine, but as a vain, frivolous Art or Knowledge: whom in their place we will set forth in their colours. But now to return to our purpose.

The Book of



If you finde a crosse in this sort about the upper corner, proceeding out of the line of life, and on the nether side thre small lines, and on the upper side two, as you may see by this figure; it signifieth a libidinous and an unchamefac'd woman. But if the thre lines be found in the nether end of the line of life toward the wrist, it betokeneth that the

Palmeſtry.

the woman ſhall ſuffer grievous puniſhment
for ſome miſchief or evil doing.



When that certain ſmall lines do divide
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mity and ſickneſs of the body. But if on
the other part of the middle natural line,
there

The Book of

there be incisions in this manner, lying as it were directly from the nether part of the line, and rising upward, it betokeneth evil, as pain in the Head, which cometh of exhalations of the Stomach, or some such other disease. And these three lines on the end of the line, doth betoken evil, as shall appear hereafter.

CHAP. III. Of the Middle Natural Line.

The Line which beginneth at the root of the line of life, and passeth thorough the Palm of the Hand, toward the Hill of the Moon or Mount of the Hand, is properly called the Middle Natural line. The which if it be strait, and undivided with any small overthwart lines, it sheweth good health, a sound brain, a quick and lively wit, and also a good memory. If it be long, stretched out to the Hill of the Moon, it doth declare a stout stomach and long life, which if it be short, that it pass not the hollownes of the hand, it betokeneth a fearful, covetous, unwise, and unfaithful man; and if the said Line do not stretch out to the Hill of the Moon,

Palmestry.

Moon, but end ever against the space which is between the middle finger, and the Ring-finger, it betokeneth a man of ill manners, and that shall not live long. Then if the same line run out beyond the Hill of the Moon, and turn in again in form of a half compasse, the farther it stretcheth, the longer life it betokeneth, but in age poverty. But if the same line at the upper end do rise toward the fingers, it signifieth an unshamefac'd and malicious man, the which if it rise very much toward the fingers, it doth declare him to be very foolish and unwise. Contrariwise, if it turn downward almost to the palm of the hand, it is a token of a covetous and unclean man. On the other part, if it turn upward, and touch the Table Line, it signifieth some great losse, and adverse or evil Fortune: And if the same line be withen, unequal, and of divers colours, it is a token of an ill-disposed minde, and oftentimes of Theft. The line being strait, equal, and bright-coloured, betokeneth a good Conscience, and Justice: But when the middle Natural Line is broad, and grosse, with a certain rednesse intermedled, it signifieth a rude Disposition, and lack of Wit. And

The Book of

if it be neither too strait nor too large, and well coloured, it betokeneth a merry, chearful, and a fortunate man: but if it be subtle and slender, swart or pale; it declareth weaknesse of the brain, and vapours rising from the Stomach into the Head. And if the Line appear grosse and very deep, and hath a certain small line near to it red coloured, it sheweth an angry and furious man. Again, if it have certain knotty spaces in this manner O, so many knots as there be, it doth declare so many murders, either already committed, or hereafter to be done. The which knots, if they be not fully closed or shut, they are a token of a great quarreller, which shall beat and wound, but not kill out-right. If there be in the same line certain grosse pycks or points, it sheweth an unmanly, foolish, and unpleasant man, the which points, if they be very red, it betokeneth a very cruel and fierce man. If the same line be crooked, making half a circle, with a certain obscure or darke colour, it signifieth danger by four-footed Beasts, or else to be slain of a Wilde beast. And oftentimes, nigh the same line there be two small lines joyned together

Palmestry.

gether (as in the figure of the hand follow-
ing you shall see) which signifie wounds,
but not with weapons. Moreover, if there
be a crosse in the same line, over against
the middle finger, it betokeneth that the
man shall dye within a year. If any man
have this line forked towards the wrist, with
small divisions: he seemeth to set all his
minde on mischief, and neither to fear God
nor Man.



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The Book of



This Figure of the Hand here described with the middle Natural line, beginning at the root of the Line of Life, and passing directly through the midst of the Hand, without any incisions: signifieth the good state of mans body, and health of the brain. And when it maketh a sharpe corner with the
the

Palmestry.

the Line of Life, it declareth a quicknesse of
memozy, and uprightnesse of minde. But
if it be (as is rehearsed in the Canon be-
fore) unequal, not stretching past the Pit-
ty-Cave of the hand, it betokeneth a
Fearful, Covetous and a Forgetful Per-
son.



The Book of

If the middle natural line above figured, make as it were half a circle, with a certain obscure colour, it threatneth hurt by Beasts, and oftentimes death. But if at the end of this line on each side doth appear two small lines, it signifieth wounds by weapons. If there appear over against the middle-finger a little Crosse divided with small lines, it doth demonstrate the weaknesse of the body, and breuity of life; and so much the rather, if the Square or Quadrangle be lacking in the hand.



Palmeſtry.



If the hand before portrayed, have in the middle natural line certain pale knots: how many knots there be, so many murders it both declare already committed: if they be red, they do pronounce the person to be hereafter both murthurer and thief: If there be crooked incisions in the said natural line, I judge him to be a very unhappy.

The Book of

pp, and unfoztunate man. And by the crosse
there, I suppose him to be full of strife, and
debate, and desirous of discorde.



When this middle natural line stretch-
eth to the Table line, and is crooked in the
end in foym prescribed, it declareth a very
evil tongued man, a shedder of blood, and
shall often bee in danger for the same, and
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Palmestry.

at length peradventure suffer condign punishment. If the same line have pryvy incisions, it both denounce a proud, babling, & angry man. But if there be a crosse in the upper corner right against the rising of hill of the thumb, it sheweth an honest man, and apt and disposed to all kind of goodnesse, and so likewise on the contrary.

CHAP. IV.

Of the Table Line.

This Line is called the Table Line, because it maketh the fashion of a Table in the hand, for so we do call the space remaining between it, and the middle natural line; it is also called the quadrangle, or square line, because with the middle natural line, it maketh almost a quadrangle, or square. If this line be equal, long enough, deep and straight, it is a token of a good nature, and strength of the principal members of men of modesty, temperance, and a constant minde in all good works. If it stretch past the midst of the hill of the fore-finger, and touch the hill of Jupiter, it is a signe of vehement anger and cruelty, bring red a-
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The Book of

hope, is a sign of a promoter, and envying another mans felicity or welfare. And having branches rising strait to the finger of Jupiter, it doth promise promotion, increase of riches, and that being poor, shall come by little and little to honour and worship; But if the line be naked without any branches stretching toward the root of the forefinger, it betokeneth an unfortunate and poor man. If it have in the end three small lines or branches about the hill of Jupiter, running strait forth to the upper corner, it signifieth a fortunate, liberal, merry, modest and noble man; which delighteth in all kinde of comely and cleanly apparel, and sweet smells and savours. In whose birth, who doth consider the horoscope (whether he finde Taurus or Libra, whom Venus doth rule, or Sagittarius and Pisces, upon whom Jupiter hath dominion, or what planet else there be) shall easily perceive and finde the cause and reason of this matter: a crosse standing in the same place, doth signifie a liberal man, a lover of truth, benign, gentle to be spoken to, and in a manner one endued with all kinde of vertue. But if this line do finish or end over against the hill of the middle finger, it betokeneth a lyer,

Palmerry.

a self-lover, inconstant, deceitful, unshame-
 face'd man, and a slower of strife and debate.
 When this line is joynd with the middle
 natural, so that they make both a sharp cor-
 ner; the same man shall be in many dangers
 both of Body and Minde, that he shall bee
 even weary of his life. And if he lack the
 middle natural line, that the Table line
 joyning to the line of life, do make a sharpe
 corner or point, I judge that that man shall
 lose his head, or be deadly wounded, and shall
 never bying any thing to passe. If this line
 be divided, that one part take toward the
 middle natural, the other toward the hill of
 Saturn, it is a token that he shall be often in
 danger of his life, and yet escape. The same
 line being subill and frail at the end, under
 the hill of Jupiter, it signifieth a Gover-
 nour of a Household, and Protection or rule
 over his household, kindred, and equals.
 If it hath intensions over against the middle
 danger, it betokenes a Butcher, and a double
 tongue'd man, whom few men shall love. If
 a line coming directly from the quadrangle
 to the hill of Saturn, crossing the table line
 do make a little crosse there, it threatneth
 violent death. For as this line is a token of
 great felicity & good fortune, if it pass by the
 hill

The Book of

hill of the middle finger, and stretch beyond
 the hill of the fore-finger, so likewise, not
 touching the middle finger, and ending un-
 der the hill thereof, is a sign of extreame po-
 verty, and many calamities and dangers. If
 then this line having many interruptions, or
 incisions lying scattered, it signifieth a
 foolish and an unconstant man, whose study
 or desire is to be in contention with
 men, as now to love, now to hate, and often
 times to chide and fight with them. And
 this line being deep, subtle and pale, at the
 end aforesaid: declareth an honest, chaste
 man, but weak, and much troubled with
 sicknesse and diseases. But it is an ill signe
 and especially in a woman, when the line
 beginning at the middle Natural, going to
 the hill of the middle finger, doth both
 vide the Table and the table line, and
 forked in the end. And that Woman which
 hath a line coming from the Line of Life to
 the hill aforesaid, it signifieth that woman
 to have kil'd her own child, The which line
 if it turn backward to the hill of Jupiter
 it betokeneth that woman shall have great
 inheritance, if that line be redder than the
 other, it betokens pain in the bowels, and
 gnawing about the Navel. Again, if the

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Palmestry.

on Line be double cutting the Table line it
 sheweth that the man shall dye a miserable
 death. For both in man and woman, it is a
 po. token of an ill end. And often the Table
 Line toward the Hill of Saturn or Jupiter
 is seen forked: which noteth the man shall
 suffer many weary labours and travels in
 his life, the which the redder it is, it shew-
 eth him the more inclin'd to anger. When
 there appeareth in the same line certain
 small lines rising one by another, the more
 it there be, the more honourable they declare
 him to be, and to have the greater power and
 rule. But in whose hand there is no Table
 Line at all, I conjecture them to be of both
 kinds, ill-willing, contentious, angry, un-
 faithful, unconstant, and ready to all mis-
 chief. Moreover, if there appear a Line
 coming from the Table Line toward the
 Little Finger, it is observed, that man to
 be neither good nor fortunate, but covetous,
 angry, and horrible sad, and also filthy, en-
 vious, and a companion of mischief: if there
 appear any lines red between the table line
 and the ear finger; it betokeneth so many
 marriages as they be in number; but if they
 be crooked and pale, they be already past. A-
 gain, if there be found under the root of the
 Lin
table

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table line certain crooked crosses, so many as there be, so many deadly enemies they betoken. When that a line comes from the table to the hill of Saturn, divide the table line, and make a crosse on the end thereof: is said to be a token of a violent death. Some certain wise men in this science say, that there be small incissions about the upper end of the same line, it betokeneth sicknesse in youth, if they be in the midst, in middle age; if at the other end, in age: and if the same lines run downward, the disease shall be of choler; if they ascend, of flegme: if they rise out of the midst upwards, it shall be of blood, and if contrariwise they turn downward, it shall be of melancholy, after his colour is bright or dark. Here is to be understood, that Cancer, Scorpio and Pilce do rule the salt flegme, and Saturn causeth all diseases that come of a viscus or slim flegme, as the Dropsie, Leprosie, Canker and Gout. Taurus, Virgo and Capricorn are of like nature, cold and dry, and rule the melancholy, and therefore Venus doth cause cold and moist diseases in the throat and by members. Likewise the Moon causeth the Dropsie, Falling-sicknesse, and Apoplexy. Aries, Leo and Sagittarius have dominion

minion of the choler, Agues and Biles, which come of blood. Likewise Mars doth rule hot Agues, Frenzies, and the Thozm in the head: unto Jupiter we attribute the combust blood; unto Mercury is applyed the diseases of the minde, bitter and heaby thoughts, and troubled conscience. The Sun bringeth hot and dry Diseases. All which things shall appear moze plain hereafter, where the nature of the Planets and Signs shall be spoken of; wherefore note alwaies that the rednesse of the lines or incisions come of the heat of Mars. Therefore in all the judgements of this Manual Divination, I will you to have respect to the nature of the Planets and Signs, wherein the Sun was the time of Nativity or birth. And so likewise the Physiognomy must be taken heed of, and by that means the wise Judge shall get both profit and praise.

The Book of



If there be found in the line of Fortune, called also the line of prosperity, three small branches, and be joynd with the line of life, and therewith divide the wrist, it betokeneth a good and quick wit, but if it joyne to those lines, as it is here described, with a certain wything or crookednesse: it signifieth

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Palmeſtry.

eth an evil, peruerſe, wicked, and a malici-
ous ſlanderer, and one which cobeteth al-
way to ſhed blood. For whenſoeuer you ſhall
ſee theſe manner of lines ſtrait, remember
and haue recourſe to the nature of Mars.



The table line thus diſpoſed, that it be-
gin and end in his due places, doth declare
the

The Book of

the good state of the body, and strength of the members of generation. But contrariwise, if there be no table line at all, or that it be without Branches, short and grosse, stretching out beyond the Hill of the Foze finger: it signifieth a mischievous person, and hard of learning or understanding.



These

These three branches in the end, about the hill of the foze finger, against the upper corner, is a good sign both in man and woman. Also a little cross in the same place, betokeneth good likewise. If the said table line have many incisions, it signifieth hatred of Princes, and of great men: but if the incisions be unequal, and dispersed, you shall understand the variety of Fortune.



If that the Table line be lacking in the Hand of man or woman, it is a very evil sign; For it sheweth a man prompt to all mischief, which also shall dye an evil death. There must also be respect to the lines about the hill of Mercury; for there is the signs of marriage, and the judgment of such things as pertain to the Planet Mercury.



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Again, if the **Table** line do thozowly touch the natural line, that it make a sharp angle, as you may see, it betokeneth ill, for so many perils shall hang over his head, that he justly may repent he ever was born. But if the natural line be lacking, and the table line touch the line of the heart: (except I be utterly deceived) that man shall lose his head, or dye some ill death. When a certain line (as here you may see) doth divide the **Table** line and make a small cross in the upper end, it doth betoken a violent Death. The which line, if it rise strait upwards in the hand of a woman, and divide the **Table** Line, it is an evil token, for the which seeke the Canon or Rule afoze. If there be a small crosse in the end of this table line, it betokeneth spiritual dignities; and the rather; if there be two crosses (as I have often proved) it signifieth Ecclesiastical promotions.

CHAP. V.

Of the Wrist.

The space which (as aforesaid) appeareth in the joyning of the hand to the arm,

The Book of

arm, is called the wrist; the which if it be pure, and of a good lively colour, it declareth the good estate of the body, and contrariwise, the evil. And note, that for the most part there be two lines do as it were divide the hand from the Arm, if there be two lines, then if that next the hand be equal, strait, and well coloured, stretching upward, it promiseth riches; yea, although he be very poor, it promiseth increase and felicity; and so much the rather, if there be strait branches, and not overthwart. If that a line rising at the root of the Arm, do run up to the root of the middle finger, it signifieth good successe, and prosperous fortune. But if there be in the space of joynt, four equal lines well joyned, embracing the arm overthwart, behold great honoz and dignity, succession and heritage of the kindred. And if there be found in the root of the arm, near the Hill of the thumb nigh the line of Life (if it descended so low) three lines or stars, or more; it signifieth that person to be accused and betrayed by women, and to suffer slander by them. Further, if a line beginning in the middle of the wrist, go towards the Hill of the Moon, it both prognosticate many sorowes and troubles of Fortune; and

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Palmestry.

priuy enmity and hatred. The which line
 if it be crooked and unequal, it is a token of
 continual bondage, and that, that person
 shall neuer come to Promotion nor Riches.
 If there be many Lines scattered in the
 wrist, and rise to the hill of the thumb, he
 that hath that sign, is in danger to be as-
 sided, wounded, spoiled, cast in prison by
 his kindred, or by those that he most loved.
 If there begin certain Lines in the Arm,
 and diuide the wrist, and join together in
 the upper part, that man, without doubt,
 shall dye in exile, or banishment. The which
 lines, if they do not fully close, but be som-
 what distant asunder, he shall end his life
 amongst foreign Nations, far from his own
 Countrey. The same lines tending to the
 Pommel of the hand, do fore-shew long na-
 vigations and journies by Sea, and an
 unstable life, to be spent in such Sea-pere-
 grinations. Further, if there go a line di-
 rectly from the wrist to the Hill of the fore-
 finger, it signifieth a long journey, or a dif-
 ficult, or doubtful return. Also, if there
 rise a Line at the Wrist, and run into the
 cave of the hand, be very red, it declareth
 the weaknesse and diseases of the body to
 come. But if it be pale, they be already

The Book of

past, and no more to be feared. If there be found in the hand of a woman, a Triangle, tending from the wrist to the Hill of the Moon, it sheweth her to have been corrupt, defiled, and deflowered in her first youth, and flower of her age. Moreover, if there be about the wrist of a woman, a little crosse, I judge her thereby both honest, wise & chaste. Behold the signs of the good estate of the body, when the space in the wrist next the hand, and the other next the joynt of the arm be both of good and lively colour, having the four incisions aforesaid, it betokeneth all goodnesse. Again, how hateful are the three stars, which threaten danger by accusation and slander. Mark also, going from the wrist to the pomel of the hand, how manifest an argument of infelicity and evil fortune it is. Then that coming from the wrist to the Hill of Jupiter, how it signifieth a forraign and far distant life to be led. Another rising upright, doth promise riches and favourable fortune. Moreover, the signs which are in the Hill of Jupiter, betoken Riches, Honour and Dignity. Also four lines, almost compassing the a. m. (as you may see in the hand following) are tokens of long life: and certain lines going from the root of the arm,

Palmeſtry.

arm making a ſharpe angle or corner, and a ſmall croſſe by them, do promiſe great quietneſſe of life, and to paſſe his time merrily with promotion. But if the croſs be away, it doth onely promiſe ſucceſſion, and heritage of many. If the croſs or certain little ſtars be there, that man ſhall lack nothing neceſſary to his life.



The Book of

If there be found in the **Wrist**, two large lines, and the nether line be subtil, it signifieth riches until the middle age, and after worship, but decrease and decay every day more and more. If there rise out of the same lines, two small lines, as it were supporting and holding up one another, and certain other lines rise up directly through the **Palm** to the **Natural Line**; it is a token of great integrity, and declareth that man to be of a good conscience, the which through his behaviour shall come to great riches, and prosperitie, and also come to a good end: but yet it will be the longer before these things happen, if the line ascending be crooked and broken.



Palmestry



If that two lines beginning at the wrist, do rise through the Palm to the Hill of the Sun, or ring finger, and the same hill be divided with two lines overthwart: it signifieth a compasser or doer of great things, which shall have rule and authority in Kings businesse and affairs, and thereby get both great honour and riches.

The Book Of



If in the will there be seen a certain
 gross line, and then another subtiler and
 slenderer, and the third greater and deeper
 than the other, ^{and} it propoſeth abundance of
 Riches in the first age or youth, infelicity
 and poverty at the middle age, and in the
 third and last age, recovery of all before lost,
 with increase of Riches, and a quiet life to
 the

Palmestry.

the last end. If there be two crooked lines ascending to the Hill of Jupiter, and upon the first joynt of the same appear two lines going overthwart, it signifieth encrease of substance, by long Iournies and travels. The same lines going to the Hill of Mercury, betokeneth a man apt to many things but not fortunate to great Riches. But if they run to the finger of Saturn, there can be no worse sign: for he will be covetous, and immoderate in desire, envy, and disdain at another mans happinesse, and welfare, and a minde given to all evil.



CHAP

Palmistry.



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CHAP. VI.

Of the Triangle.

The Triangle in the Hand, is three lines (that is to ſay) the Line of Life, the mean natural line, and the line of the Liver or Stomack, which are ſo diſpoſed and ſet, that they make the ſorm of a triangle : And the ſpace incloſed within thoſe lines, is divided into three parts or corners ; whereof the firſt is made by the line of Life, and the natural line, and is called the upper angle. The other, which is ſormed by the line of Life, and the utter part of the triangle, is cal'd the ſiniſter or left angle. The triangle being of equal angles, having lines fair, well coloured, and ſtrait, doth repreſent the good quality of Nature, and of the Body, with health and ſecurity of the minde, with fame and renown, and alſo long Life. And contrariwiſe, the lines being dark, unequal not making a plain triangle, doth declare the contrary. Further, if the ſpace of the Triangle be wide and broad, it doth argue a ſtout, liberal, and bold ſtomack. Again, if he be ſtrait and ſhort, it betokeneth niggardie covetouſe.

The Book of

covetousnes, and fearfulness. If the plain within the pale decline to swarthiness, it signifieth an angry, & deceitful person. Also, if it be cut and divided with many wyles, it sheweth the ill disposition of the body. Moreover, the upper angle is closed by the line of life, and the natural line, three manner of waies. First, if it close in the cave of the hand over against the valley between the fore-finger and the middle-finger, we judge thereby a miserable life, endangered with calamities, captivity, and a mind full of anxiety and care, and oftentimes, as it were drowned and overcome, and specially, for the desire of money. Secondly, if it be well closed with a sharp corner under the midst of the hill of the fore-finger, it declareth a good nature, a quick wit, and good disposition, happy and prosperous successe, with integrity of manners. And all these things are so much the perfecter, if the angle be well & sharply closed. Thirdly, the lines not joining together, but having a certain space left between, is an argument of an ambitious man, a self-lover, impure and unmanly, a slanderer, and cruel, a lyer, and living without praise or good Name. The which man if he happen to come in captivity,

Palmestry.

ty or bondage, he shall never recover again his liberty. And if he be free, yet he shall dye miserably. The space within the triangle rough and hard, is a sign of anger, and craft, and subtilty, if it be rough with wrinkles, it signifieth envy, hatred and flanders: when there doth appear a certain line between the two lines, so near, that it touch either of them, it signifies that man shall either bee poisoned, or have some mortal wound. When there appears in the upper space four lines, dividing one another like crosses, it sheweth envy, backbiting, with study and desire to oppresse others. For the two lines joining sharply together, doth declare the goodnesse of the whole body; but if they end in the cove or pit of the hand precisely over against the finger of Saturn, making an angle, it betokeneth blood shedding diverse and sundry waies; as wounds of the head, flux of the belly, and if this sign be in women, it signifieth the incessant flux of the menstrues, and danger in child-bearing. If there be in the triangle a figure like a star, it sheweth an adulterous woman, and past shame, and furious, which through her irrestrainable anger, shall fall into such a frenzy and madness of mind, that she shall covet

and go about to cut her own throat. When
 soever you perceiue in the hand of a woman
 in the place aforesaid, a certain star putting
 forth a long rule, iudge that woman to haue
 four Husbands. If in the same place there
 be a crosse, and not any incision, it betokens
 good both in man and woman. For in those
 which haue that sign, it betokeneth a life
 well passed, and to end with good name and
 fame. The right angle being very sharpe,
 doth shew a circumspect, witty, and sparing
 man; the same being obscure and grosse, is
 a sign of rudeness, sloath, and much giuen to
 sleep. The left angle sharp, betokeneth a
 babler and crafty man, notwithstanding
 witty and painful: but if the upper corner
 be not sharp, and hauing as it were, the cha-
 racter of Saturn, it is a token of an evil and
 plain Saturnine nature. And he whose fin-
 gers are so set, that there be in every ioynt
 as it were certain spaces, or risings crooked
 and unequal, it betokeneth him to become
 very poor, and to liue miserably. If there be
 in the upper part, that is, in the third ioynt,
 an euident withing or crookednesse, it is a
 sign of enuy, deceit, malice, and altogether
 of an evil disposed minde, that man also shal
 lead a life full of misery and calamity.

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The Book of

The Triangle both in the hand of Man and Woman, doth signifie much goodnesse. If there be found in the hand of a woman within the triangle, the similitude of a star, it betokeneth an unchaste woman, one given over to the lust of the flesh. Also in a man it is a sign of evil. Further, if there be in the hand of a man about the right angle an expresse plain star, it doth plainly declare an untrusty, troublesome, deceitful, and slanderous person; also a Thief and Robber doing all things, be it right or wrong, by violence; inclined, and also instructed in all evil; who at the length shal dye an evil death. Small branches in the beginning of the Line of Life, or table-line, doth betoken abundance and increase of house-hold.



Palmestry.



The Book of



If a Star having a long stalk or branch going from it, be found in the hand of a woman, it doth declare that she shall have many Husbands. As often as the two lines of the upper corner be distant asunder with a space between them, it is an evil sign. Also four lines dividing themselves in the upper

Palmastry.

per corner in manner of a cross, do demonstrate an envious detractor, and a man of evil fame, and name. Then a figure, as it were the character of Saturn, pronounceth an evil end. The table line also fashioned as you may see, doth betoken an unfortunate man, and given to the belly. If there be the figure of a fork either upward or downward in the said Triangle, it sheweth an inconstant and libidinous man.

CHAP. VII. Of the Quadrangle.

This Quadrangle, is called that space that is between the line and the mean Natural. Then if the incisions of this Quadrangle be of a bright and lively colour, it doth promise Equity, and uprightness of life; And contrariwise, it doth declare a wicked and naughty man. The same space, ample and large, betokeneth a liberality, and stoutness of stomack. A cross also in the same place of the hand, signifieth good successe in Ecclesiastical Administrations; and is so much the more fortunate, if the figure be doubled, or trebled, like unto a

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Lattice: but if the same cross be crooked or undivided with owerthwart incisions, it doth prognosticate the contrary to all that is aforesaid. Moreover, an evident star in the same place, doth demonstrate a stout man, upright, true, and of a good conscience. The which man, although through adversity and misfortune he fall into poverty, yet he shall rise again by his own vertue & goodness: yet notwithstanding, it sheweth him to be a feminine man, which also shall suffer some adversity and trouble for women.

CHAP. V.
Of the Lattice.



Often

Palmeſtry.



Oftentimes alſo the whole table is lacking: then if the table-line joyn with the natural line, and begin a triangle, it ſheweth that man to be in danger to be ſlain by many that ſhall lye in wait for him. But if in the end of the table, about the pomel of the hand, there be a manifeſt croſſe, ſudge there:

The Book of

thereby many Peregrinations, long Jour-
nies, and often changing of place, but there-
by god fortune. When the two Lines that
make the Table, be far distant, with a great
space between them, it is a token of super-
fluous heat, and untimperate humor in the
body. Contrariwise the plain or table of
the hand being narrow and strait, beto-
keneth a covetous man, careful to get goods,
and therewithal ready cruel. And this is
sufficiently spoken of the principal incisi-
ons or Lines which are within the hand. And
consequently we will treat of the rulings or
hills of the fingers, and also of the fingers
themselves, with the stations of the Pla-
nets, and whatsoever else shall remain need-
ful to be spoken of.

You have heard before what the
Characters, Lines & Crosses in the Table of
the hand do signifie and shew. The Star
also in the midst of the table, doth shew a
lover and maintainer of all honesty and good-
nesse, and therefore had in reverence, and
aspiring to great dignity. And let this be a
general Rule for all those whose hands do
quiver and shake by Nature (for unto some it
happeth by chance, and to other some by sick-
nesse and diseases) to judge them as angry,
scil.

Palmeſtry.

ſcoſders and bꝛablers, unclean men, and
drunkards.

C H A P. VIII.

Of the hills of the fingers, and firſt of the
hill of the thumb, called alſo among an-
cient writers, the hill of Venus.

NOW that there is ſufficiently treated
of the principal Lines of the Hand ;
we will alſo write of the particular inciſ-
ions of the fingers ; and their hills ; laying
before your eyes their ſignifications with
the natures of the ſeven Planets, whereby
you may know what is agreeable among
them, and contrariwiſe, what doth hurt.
The riſing or ſwelling of the fleſh, begin-
ning at the Line of life, deſcending ſtrait to
the wiſt, is called the hill of the thumb : it
is alſo called the hill of Venus, becauſe it is
ſoft and plain, with very few or no wrinkles,
or inciſions, and being ruddy and lively co-
loured ; it ſheweth the good quality, and eſ-
tate of the body, alſo a lover of women, and
one delighting in cleanly and fine apparel.
But if there appear in the ſame place a
ſhort line going downward, by the Line of
Life,

The Book of

life, (and therefore is called the sister of the Line of Life) it signifieth a man delighting in Uenery. Notwithstanding the same line being long, not broken off, wholly accompanying the Line of Life thozow, doth promise continual riches. But if it begin not in the upper end of the hill, but peradventure in the midst, or not far from the nether end, it betokeneth lack and penury in youth; but after, abundance and plenty. Often also there be four lines equally distant, coming from the top of the hill to the wrist; which do promise riches and honour, even in the first Age: the which lines, if they begin not at the very top, but at the joynt of the thumb, they promise the same successe, but longer and later to come to pass, even in the extreme age. If the same four lines do divide the upper joynt of the thumb a little within the nail, or be very near the same joynt, and be long, bright shining, they betoken present honour and Riches. And also rule and dominion, if the same four lines be divided or cut, with other small lines going overthwart. Many times there is a subtil incision beginning at the top of the hill of the thumb, going toward the Line of Life, which signifieth that man shall

Palmeſtry.

ſhall dye by ſome ſtroke of weapon. Alſo, many bright lines riſing over againſt the foze finger, & dividing the Line of Life, are tokens of many peregrinations, and long journies to divers places. The ſame lines dividing the Line of Life in the upper part, or beginning, ſheweth a boafter, and ambitious man, riotous, and venerous. In ſome alſo a red line, wandring up and down the hill of the thumb, betokeneth inceſt, and carnal company with his kindred. Albeit I would not have ſuch credit given to this ſcience, that this ſhould ſtraight be judged true, the hand being looked upon; for when we ſpeak of accompanying with kindred, we would have it underſtood, that man to be ſo enflamed with fleſhly luſt and appetite, that there is but little hope that he will abſtain from them. To the which thing it behooveth much, to behold the face and whole body of the man, which both declare the ſtate of life to come. For they that be pleaſant mannered leading a merry and ſeccond life, being converſant and rejoycing in Playes and dances, have ſmall Stars in their hill, for this is the whole ſtudy of Venus: and ſuch men have their hill commonly divided with many ſmall and bright Inciſions, whom

The Book of

whom if you do well behold, you shall see his face well coloured, his body decently compact, his eyes black and clear, a pleasant countenance and honest gesture, and altogether venerous, and therefore wanton, riotous, lecherous, delighting in dice-play, dancing, and other pastimes, having pleasure in flowers, Roses, and sweet smells, costly apparel, desirous of gold and silver, often laughing, conuersant amongst women, desirous and apt to learn all sciences of this sort and nature, but of a dull wit and understanding to learn any other thing. Also light of belief, easy to be deceived, liberal, gentle, just and faithful, delighting in painted pictures, and also desirous to learn to paint himself; having good fortune in all things of that sort: in the contraries, not so fortunate, whose life shall be pleasant with mean substance, not covetous of lucre and gain, beloved of many, given to all kind of pleasure, not easily moved with anger, not careful about hard, doubtful business, but content with his present estate, setting all anxiety and trouble of minde apart, and in living to his last end. For likewise as in this, so in all other is the nature of man to be considered, as well by the habit and proportion

Palmeltry.

portion of the Body, as by looking in the hand: wherefoze that which is here exprefsed, let it be an example to be followed in all others. Further, they which have the hill of the thumb divided with many small wrinckles, not equally diftant, but fcattring & out of order, are to be counted flefhly, unpure, froward and bawling, delighting to be in contention with women, burning fo much in luft, that they be never fatisfied, but feek ftrange and unaccuftomed kindes of ufe, like unto monfters and beafts; howbeit, they be of an unpleafant converfation and life, delighting in no kinde of wifdom or learning, neither profiting any thing at all therein, but very apt to learn all handicrafts, and to devise and invent all things pertaining to riot. The caufe of this Talsign to Venus, becaufe in the fifth or eighth houfe, in the birth of fuch men. Whereby you may perceive how Aftrology and Chirromancy do mutually embrace each other, fo that the one without the other, cannot well be underftood, as fhall be fhewed here, after, moze at large.


The Book of



V E N U S .



Palmestry.

If there be about the first joynt of the thumb, a cress like a ring going round about, and diuiding the thumb, many do stilly judge and say that that man shall be hanged. The which thing I haue proved true in one man; but because I haue seen many hanged which haue lacked that mark, I leave it as uncertain. Also, three or four incisions in breadth under the first joynt, be tokeneth riches and honour in youth; if they be aboue that joynt, it shall be in the middle age, but if the same incisions be near the second joynt, it signifieth the same effect, but in the extreame and last age. If any woman haue her thumb so marked (as is described in the second figure) I judge her to be eschewed and aboied, as crafty and naught. Also, this mark  in the midst of the hill of Venus, signifieth a libidinous, evil mannered, and Adulterous Woman, willingly putting forth her self to whozdom and vice, wonderful untemperate; and unsatiable in copulation. Further, what married woman hath three lines somewhat unequally distant, diuiding the first joynt of the thumb, it sheweth her to be in danger either of death, or of a wound by her Husband. Moreover, many small crosses under the se-

The Book of

cond joynt, declareth a very holy woman, giben to Religion. Again, only two of these marks doth signifie an unfaithful babler, and a woman full of strife and discorde. And many small branches in the same place doth betoken a wanton woman, and one soon ripe,

CHAP. IX.

Of the hill of the fore-finger, and of the finger, with the nature of the Jovials.

Jupiter, the most beneficial planet of all, hath his place in the hill which is under the fore-finger; the which hill being plain and smooth, doth shew unto thee honesty of life and goodness of Nature. And so much the rather, if there be certain small dark rivels going out from the same finger: the which if they be not far distant, it betokeneth honour and dignity by Princes. And some being bolder, do define and say, that he shall attain to so many degrees of honour, or ecclesiastical dignities, as there be such incisions in his hand. It is also a token of magnitude and boldnesse, desire, and study to compasse great things, as also a desire of renown and glory, when a strait clear line beginning at the root of the fore-finger, al- most at the mean natural line, doth turn
back

back again to the corner of the hill. A small line also going from the table-line to the hill of the fore-finger, doth signifie the same asforesaid. If that certain overthwart ribels do divide the line asforesaid, they betoken wounds in the head. Also a grosse, bright, and ruddy line, dividing the fore-finger, from the middle finger in a man, doth betoken the sicknesse of the intrails of bowels: in a woman it signifieth danger in childe-bearing, and so much the more danger, if it be very red. Moreover crosses in the hill of Jupiter, doth signifie honour, and promotions in so many degrees as there bee found crosses, for it hath been often seen, such men to have gotten benefices, and ecclesiastical promotions abundantly. And those men having those marks, are chiefly called Jovial, or of the nature of Jupiter, having for the most part good successe in all affairs of that sort or kinde, who for the most part are of a mean stature, and pleasant form or shape, whitely coloured, thick-haired, comely eyed, given to cleanlinesse and mirth. They be naturally stout stomacked, and high-minded, having to do in great and weighty affairs, liberal, oftentimes above their ability, coveting to rule

and have dominion over others; despisers of all mediocrity and mean estate, honest, noble, covetous of glory and renown, ambitious, pleasant and merry, faithful and friendly, abhorring all fraud and deceit, peaceable, apt and inclined to all learning and wisdom, politick and eloquent. The walking or going is mean, neither fast nor slow, betokening a great constancy of mind. No men more fortunate than they, or that sooner obtain their desires. For the most part, alwaies in favour with Princes, or great men, loving dearly their wife and children. Also prosperous and happy in succession and posterity.

Moreover, they be great eaters, and therefore often diseased with the rawness of the stomack or liver, or else long-lived, having a clear and shrill voice: and the foremost two upper teeth sticking out. And thus much of them on whose birth Jupiter is Lord, without conjunction of any evil with him. Furthermore, many lines going overthwart in the upper joynt of the fore-finger in the hand of a woman, do declare, that she shall have large inheritance by the death of her friends and kindred. The same in the middle joynt, do signifie envy, lying, and deceit:

Palmestry.

ceit : which signs if they be in the hill of Jupiter, do minister suspicion of an angry, testy, unmannerly and scolding woman.



And thus have I also found out the number of children : If any woman have in the middle soynnt thre bright incisions running long waies, whereof the middlemost is short and blunt at the one end, and another bright

The Book of

line going overthwart, and two other dark lines which touch not the middle short line. Also wicked and naughty women have stars, with a half compass in the hill of Jupiter.



The same also do declare three crooked lines almost equally distant within the utter joint of the fore-finger. Contrariwise, it is a token of honesty and chastity, when the

Palmestry.

the middle foynt is divided with many lines going in length, with a star in the midst, also it promiseth great inheritance or riches to come (whether it be by order of Inheritance, or of Ecclesiastical Dignities, or Promotions) unto him that hath a clear star not interrupt with any line or wrinkle in the hill of Jupiter. A line going from the hill of the middle-finger to the wrist, sheweth fearful and weak-hearted men, but notwithstanding envious. Some also affirm, that those which have that line, if they chance to be taken and cast into Prison, either they shall dye there, or be grievously punished, or very hardly escape, and be delivered.

CHAP. X.

Of the hill of the middle-finger, appropriate to Saturnus, of the finger it self, with the nature of the Saturnines.

The middle-finger of the hand as is aforesaid in this science, is attributed unto Saturn, and called by his Name, and therefore the rising underneath it, is also called the hill of Saturn. The which hill if it be plain and smooth without wrinkles or
in.

The Book of

incisions, it declareth a simple man, painful, and without deceit. If that a ribel coming from the table-line, do cut the hill of Saturn, it signifieth a careful man, disquieted and vexed with daily troubles and cares, alwaies studying and musing on something: notwithstanding seldome rich. Also many incisions in the same place, do declare an heavy and pensive life, full of penury and necessity, prisonment, and torments. Likewise, a line bowing from the root of the ring-finger to the hill of Saturn, sheweth a sloathful and sluggish man, foolish and rash, never doing any thing wittily, albeit, sometime foolish, bold, of a foolish and rude minde and understanding. They also say, that women which hath more lines between the fingers, of the Sun & Saturn, than between the Sun & Mercury, there being some lines also, to be apt to generation, and specially of men-children. This also I know certain, that if any small lines go from the principal lines of the hand to the hill of Saturn, they declare an evil disposition, and not a very honest life, It is also judged a token of sterility and barrennesse in a woman, to have a crosse or a star in the first joynt of the finger. And those which have the hill di-
versly

Palmeſtry.

verſly divided with rules, the other bill being ſmooth and plain; are to be judged Saturnines, whoſe nature for the moſt part is to be pale coloured, uncomely viſaged, their eyes fixed downward to the ground, in going ſlow, lean, and oftentimes crookt, back'd and for the moſt part evil mannered. For Saturn maketh them malicious, deceitful.



and

The Book of

and crafty, delighting to be alone, regarding no man, without all friendship: not very curious about their meats, great drinkers, and oftentimes great eaters, continually disquieted with cares and miseries, never free from them, full of heavy, and fearful thoughts and imaginations, loving fennes and standing waters, living filthily, slow and rare of speech, cold of nature, weak bodied, sickly, of a low voice, hoarse, and stutting, lightly envying other, and whom they hate they persecute continually without remission. Their delight is to build, to plant, plow, and all things that will continue, having no great pleasure in women, and therefore seldom having Childzen, but dying without issue. Wonderful defenders and keepers of their Liberty, judging it extreme evil and misery, to serve and be in bondage, delighting in black, and therefore cloathing themselves therewith, full of suspicion and fear, giving great regard unto dreames: and thus far of Saturnus. That woman that hath five or six lines in the first joynt of the middle finger, running down ward, shal bear a Son which shal be a Priest. Also, that man that hath a star in the same joynt, shal either kil or be killed.

C H A P.

Palmestry.

CHAP. XI.

Of the ring-finger and hill, and the nature of them born under the Sun,



The hill of the ring finger, called also of most learned men the hil of the Sun, is that which riseth in a certain space between the finger and the table line: if there proceed from the root thereof to the table line, certain small lines, they work the same effect that Mercury doth amongst the Astrologians, which make a man of a pregnant and quick wit, given to divers kinde of learning, proud and eloquent, also fortunate to promotions, as well prophane as spiritual.

But

The Book of

But if there be other lines drawn overthwart them, or that they divide one another, it signifieth the clean contrary. But if the same lines do not touch or divide the other, it is a good token that he shall overcome and tread down all his enemies. The which if they never touch the finger, neither be equally placed from the table-line, but hanging between, according to the alteration of the lines, they note the change of estate and life. Also, many slender red lines in the same hill, do shew a wise and a merry man: the which lines if they be crooked and red, betoken diseases where with a man is presently vexed and troubled: if they be pale, pain is already past. Again, if they divide themselves like a S. Andrew's Cross, stretched from the table-line to the first joint, it signifieth a provident and circumspect man in doing his business. There is also another token pronouncing fortunate things, especially in getting honour and dignity, and all things pertaining to virtue, liberality and wisdom; which are two crooked lines, equally distant, going from the wrist, as you may perceive by this figure.

Also

Palmestry.



Also many lines in the hand of a woman about the upper joynt running together, do shew the same. And moreover, that she shall be had in reverence, and made rich by her husbands; also, they shew her to be devout, but not to lead a Monastical life. So likewise, if they be in the second joynt, they declare

Also

clare that she shall alwaies be had in reputation and honour, but amongst them of her own stock. Alwaies they signifie riches, as well in men, as in women. But they are evil if they stretch to the hill of the Sun.

CH A P. XII.

Of the hill and finger of Mercury, and of his Nature.

The hill of the ear, finger, or rather of Mercury, is between the little finger and the table line. It is greatly material whether it is plain without incisions or beins. For it being well coloured, without wrinkles, sheweth a constant minde in a man, in a maid integrity. A slender line rising at the table to the root of the hill, betokeneth liberality. Also many such lines beginning between the table line, & the little finger, signifieth so many marriages, as there be lines. Notwithstanding the length, colour, and slenderesse of them must be marked; for the pale lines signifie marriages past: the long and well coloured, them to come. It happeneth often, some of them to be gross and very red, whereby thou shalt judge

Palmestry.

judge a liar, a thief and a robber, and one
defiled with all kinde of mischief. Now if
there be a crooked line, as it were a circle
going from that finger to the middle finger,
it declareth an excellent wit and dispositi-
on, in whom there is great hope that he will
be apt and prompt to all kinde of affairs.
If there be small crooked lines in the up-
per part of the little finger, in the hand of
a woman it sheweth a condition proper to all
women, which is pride, much talk and bab-
ling, with inconstancy. And this for the most
part is the Physiognomy of all the Mercu-
rians, mean coloured, between black and
white, high fore-head, round face, fair eyes
like a cat, black and thin beard, slender bo-
dy, comely stature, thin lips, sharp nose, shrill
voice, a ready, a quick motion and stirring.
If thou wilt foreknow this by the bill, if it
be full of strait lines, he is also of a preg-
nant wit, bold, a whoremonger, unfaithful,
ready to lye, a lover of his own sects, a ha-
ter of superstition, not regarding Temples
nor Oracles; apt to all science Mathematical
and Geometry. Finally, a man fit for all
affaires, a Doctor, a Poet, endued with the
knowledge of tongues, a searcher of secrets,
a Philosopher, hearty, modest, but full of
words,

The Book of

hurting no man, delighting in the cleaneſt
handy-crafts, as in painting, and ſuch like.
Albeit he is moze vexed with ſickneſſe, and
troubled with deluſions of ſpirits, than o-
ther men,



There

Palmestry.

There be also certain tokens, whereof the first in the first joynt doth declare a man to be studious, chiefly of Rhetorick, arrogant, proud, and of a ripe wit. That in the second joynt, although it vary from the first, yet hath it the same effect; sheweth an excellent Preacher or Orator: if it stand overthwart, he is troubled with sundry passions, horrible Dreams, and evil Phantasies. If in the third joynt there be a crosse, it is a sure sign of poverty and necessity. And this is sufficient of Mercury, although the figure doth not contain all the signs, yet we have described, the chiefest and principal; for who can comprehend so many sorts of lines, and tokens of so diverse dispositions in so small a room. We have left nothing out in the Canon or Rule, which might be to any effect or purpose.

• The Book of

C H A P. XIII.


Of the utter part of the Triangle, and of
them oyer whom the Moon hath power
and dominion.



First of all, I will declare what the Chi-
romancers call the utter part of the
Triangle: It is the same which by the
common name is called the Line of the
Stomack or Liver; which rising at the
tail of the Line of Life, touching the mean
natural maketh a triangle, if there be not
let in the Nativity. Albeit, I know in some
it doth not soyn, yet it is not to be left out:
for it is found to be of as much force as all
the

Palmeſtry.

the other; for if it make a perfect triangle with the mean Natural, and Line of Life, it ſheweth the flourishing health and proſperity both of body and mind. If it happen to be dark coloured and full of points, it ſheweth the ill digeſtion of the ſtomack, Doz, ſhew, Collick, Plegm, Binding of the belly, pain of the ſtomack and ribs, and ſpecially if it be pale. But if it be well drawn, ruddy, nearer the Line of Life, than the middle Natural, it betokeneth pain in the head; contrariwiſe it be nearer the middle Natural, it ſignifieth the inflammation of the Lungs, annexed with a frequent Ague; the Cough and ſtink of the Mouth.

Alſo, ſuch a circle in the place of the Moon, although it ſeem to be but a rift, yet it betokens the loſſe of one eye; if there be two , the loſſe of both eyes: which thing I have proved true by my own hart. Likewise a ſtar in the ſame place ſignifieth a wicked and miſchievous man.

If you deſire to know the Phyſnomy of Lunaticks, they be whitely faced, with ſome red, their brows joyned together, their noſe and cheeks blown, unequal eyes, ſome what black, peradventure, marked in the face, unthrift, ſickly, unſtable, ſlow, ſolliſh,

The Book of



poor in youth, in the second age richer some
what. But in the extreame age, miserable
again, dotting, unfortunate, and boyn to
bel, given to the falling, sicknesse and palsey
to the flux and blasting, except the Moon
the root of Nativitie have the Sun or Jupiter
propice and in amity with her,

CHAP

Palmeſtry.

C H A P. XIV.

Of the place of Mars, and the nature of the
Martialists.



G 3

Mars

The Book of
VIMARIS.



We thought it meet before we speake
of the place of the hand in the case of the
hand in the triangle, and against the natu-
ral line; in which if there appear another
perfect triangle, according to all the natu-
ral properties of the Materials, you may
prognosticate, that by how much the same
is larger and bigger, the man is to be judg-
ed the more vicious. And specially if it be
well proportioned with the lines. The phre-
nomy herein is not to be despised, which
have therefore adjoyned, because it sheweth

Palmistry.

help the Chiromancer the better in judgement, otherwise it cannot be exactly judged. They be high coloured in the face, as burnt of the Sun, thin haired and curled, small eyes, somewhat crooked hooked, with a sharp and fierce aspect, bold, covetous, deceitful, a briber, unfaithful, a setter, unshamefaced, light, unconstant, angry, seditious, suspicious, impatient, a murderer, a boaster, a mocker, perjured, and a counterfeiter of all things that may be counterfeited.

The Conclusion of this work of
CHIROMANCY

Chiromantical Prognostication, or

Manual Divinations, according to
the places of the seven Planets.

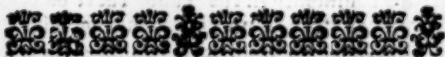
Besides the characters and lines which are commonly in the hand, there do often appear strange notes and marks, which betoken some great unknown thing; therefore our intent is to shew their effect and meaning. We have shewed before, the natures of the signs, and what Planet is Lord

The Book of

of every man; now we will attempt to know
what suspect tokens be in the Planets, I
mean not those in the heavens; but their
characters, which be in the fingers of what
force they be.

Of the place of Mars.

The place of Mars is in the triangle;
wherefore if you perceiue or finde such
a mark or sign drawn in this sort in the tri-
angle, judge that man to be a Martialist;
and that he shall be hanged. The other
three marks over against the Table of the
hand, signifieth boldness, Stubbornness, se-
verity, wasting of Patrimony and Inheri-
tance, with oppression of his friends, and
kinsfolks.



Palmestry.



Of the Finger of Venus.

Venus possesseth the thumb, and the hill thereof, which for the plainness of it, is called the hill of Venus; if there be in the first joynt such a mark, they shall prosper in all their affairs. In the second joynt, it be,

The Book of

betokeneth poverty; and near the nail, that
he shall have a leprous childe; or else in the
place of Venus, it sheweth a venerous man
giben to incest and adultery, and specially
if the marks be in the hill.



Palmeſtry.

Of the finger of Jupiter.

Jupiter hath alſo his proper marks, who poſſeſſeth the ſore-finger, as is here deſcribed: in the firſt joynt, they ſignifie an adulterer; and in the upper joynts, riches, and ſpecially in age. The other ſigns for the moſt part betoken no ill,



The Book of Of the Finger of Saturn.

Saturn, the highest amongst them keepeth
the middle finger with his private cha-
racters here described, which declare a Satur-
nine man, whose nature you may partly ga-
ther, by that which is aforesaid, and partly
we will define more at large hereafter,



Palmestry.

Of the Finger of the Sun.

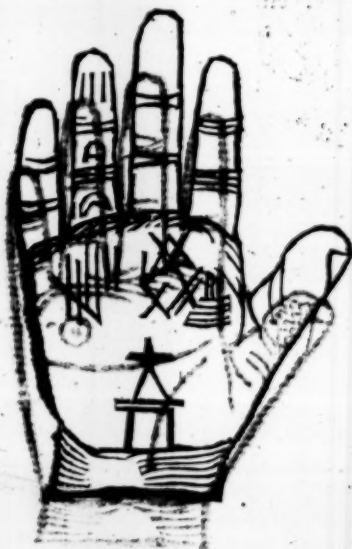
A Line portrayed in this sort, appearing in the ring finger, called properly the finger of the Sun, signifieth long life and prosperity; all other appearances are tokens of evil.



The Book of

Of the finger of Mercury.

They have appointed unto Mercury, the little-finger, with certain lines, where by you may perceiue and know a Mercurial here chiefly exprest: they betoken benefits or offices; all other signifie sadnesse, melancholy, and heauinesse.



33 Palmeftry.

Of the fore-part of the Moon.

The place of the Moon is in the pomel of the hand, wherefore if thou perceive the lines here described rising from the wrist, it sheweth Suggishnesse; in the place of Jupiter, dulness, and foolishness, and specially in women, which by nature are not very wise.



The

The Book of, &c.

The Conclusion.

You have heard (dear Reader) the signs and marks of the planets, by the which without Astrology you may learn and know unto what Planet every man is subiect. Desiring you to take this our Treatise in good worth, and to make a proof thereof with labour and diligence; lest we may be thought herein to have spent our time and labour in vain. There lacketh but only judgement, the labour or pain is nothing, forasmuch as the whole effect may be understood, and known, by once or twice reading at the most.

Fare you well.

The

and

signs which
know
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ought
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The

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Of Physiognomy.

betousness, Gray eyes, an evil man, Hol-
 low eyes, a crafty man, wabering unstable
 eyes, declare a seditious, suspicious, unfaith-
 ful boaster. Great eyes, sloth: trembling
 eyes, sluggishness: glittering eyes, betoken
 drunkenness, small, unshamefastness, divers
 coloured and small, signifieth crafty flatter-
 ing. Turning toward the Nose, betokeneth
 lecherous men. Great dropping eyes with
 an unstable countenance, mad men. Dy-
 eyes crafty men. Black clear eyes, just, wit-
 ty, libidinous, and cunning. The circle of
 the ball green, declareth a crafty wicked
 man, and a thief. Moist eyes, stoutness of
 stomach, perfect speech and good counsel.
 Great glittering eyes, shew mad men, light
 and gluttons. Crooked, hollow and dry eyes,
 declare unfaithful and traitorous persons.
 High eyes, large, clear, pure, and moist, are
 tokens of circumspect, diligent persons, and
 lovers. Alwaies running and dropping with-
 out cause of sickness, declareth foolishness.
 Misty dry eyes, unfaithful men: large eyes,
 glittering, moist, and clear, signifieth wit-
 ty, and high men, violent, stout and boasters.
 Black and shining eyes, fearful and evil
 men. Swelling eyes and raw, sheweth glut-
 tons and unamiable men. Small and hollow
 eyes,

Of Phynognomy,

eyes, covetous deceitful men; Chearful eyes betoken just men, prone to laughter, gentle and holy. Swift eyes, good counsel. Winking eyes, a thief, and a liar in wait. Bleared eyes, libidinous men. Upright brows, amiable: the brows hanging over, effeminate: playing with the eyes, signifieth adulterous persons.

The forehead narrow, sheweth a foolish person: long, one apt to learn. A high forehead, swelling and round, is a sign of a crafty man and a coward, full of wrinkles, full of cares; round, envious and crafty.

A large forehead betokeneth a liberal man: the brows hairy, do signifie flutting; and being extant to the temples, uncleanness.

The face plain and flat, declareth a man full of debate and strife: without any rising or swelling, injurious, and an unclean person. A lean face is a token of a wise man: a fleshy face, one apt to learn. A sad face sheweth sometime foolishness, sometime wisdome.

Open ears betokeneth a man without reason or understanding: great ears, an unwise man: small ears, a fool; square ears, a learned and wise man.

Of Physiognomy.

A sharp nose sheweth an angry person: thick and low, evil manners; The nose tending o^r stretching to the mouth, declar^{eth} honesty, strength, and apt to learning. A great nose, good; a little nose, a deceitful person. A nose like an Ape, betokeneth a libidinous and riotous person.

The nostrils thick and strong, betokeneth strength; round, fair, drawn in length, merry and couragious. The Nostrils narrow and round are tokens of a fool.

A big Mouth sheweth a bold and hardy warriour; The mouth very big, with the upper lip hanging over, signifieth a glutton and an ungodly man, a babler, rash, swif^t, and unstedfast.

Slender, thin, and subtil lips, betoken eloquence; but thin lips with a little mouth, an effeminate person. Flethy lips, a fool. And they whose dog-teeth do bear out their lips, are to be counted contumelious, slanderers, and unfaithful. A sharp throat-hole signifieth a vain seller.

A long slender neck, declareth a fearful evil mannered man; thick and long, a furious, fearful, and stubborn person. A mean neck, a strong and vertuous man, and apt to learning. A thick Neck, sheweth rude, barba.

Of Physiognomy,

barbarous, and ungentle person, A sharp neck, a slanderous person. A short neck, rashness. A crooked neck, a covetous man. The Neck turned to the right side, shews a temperate man; turned to the left side, a whoremaster and a fool.

A great brest is alwaies praised; a large brest both represent magnanimity, boldness, and honesty. A little brest a fearful person. A purse or grose brest, an ungentle and cruel man.

The paps hanging down from the brest, both shew a violent man.

A great belly declareth an indiscreet foolish man, proud, and riotous. A lank belly with a big brest, a man of understanding and counsel.

A broad back declareth gentleness. The mean proportion both of the back and brest, is alwaies commendable. A crooked back is token of a niggard and covetous person.

Very long arms, are a sign of boldness, honesty and strength; short arms, a token of discord and riot.

The hands very short, both signifie a grose and rude person: fat and fleshy, with the fingers likewise, inclined to theft. Small hands, crafty men.

Of Physiognomy.

The feet full of flesh, betokeneth foolishness.
Small and slender feet, baseness.

Slender legs shew ignorance, gross legs
boldness and strength, Large and full
sinews, fortitude and strength. Short and
fat legs, cruelty. Crooked and hollow in-
ward, is a token of very ill men. Soft and
swelling legs, evil mannered men.

The thin gross and short; with a chan-
cel and fat thighs, do prognosticate madnes
or frenzy to come or happen to that party.

Thus have you here these brief intro-
ductions to this Art of Physiognomy, by the
which a man may judge the dispositions
of men. Following herein Aristotle and
Valla, who did the like; by whose help, we
have performed herein what we may do con-
ceivably. Therefore, if any man will stander us,
him know, that we have not written any
Commentaries, but a commendation of the
use of this Science. And thus an end.

Of Phytognomy.

Now of the first part of this Art, I have
written a Brief Introduction upon the faces of
the Signs; what effect the Sun doth work
in every House or Mansion; in each

Now that we have fully pro-
posed, and also fully deter-
mined, as well to instruct,
as to induce and allure the
studious and desirous to the
study and knowledge of Astrology; and that
there be many things to be observed and
marked therein, as the situation and placing
of the Houses, and the judgement of the
Horoscope: we think not only to be
necessary to treat or speak of the faces or
Triplicities of the Signs, and of their
work and effect in every degree. For the Sun
and every other Planet, do have divers and
 sundry effects in each Degree and Face;
working one thing in the first Triplicity,
another in the second, and a far different and
contrary operation in the third Face. The
which that you may the better understand,
every Sign is divided into 30 Degrees.
The same 30 being parted again into three

Of Physiognomy

parts, the first part of order to 10, both make the first face of Triplexity: and all which cometh between 10 and 20, is attributed to the second: and that which remaineth to the 30 degree, is added to the third face. And in this manner must you divide all the other Signs: and these degrees, as they increase in number, so do they in force and strength. So toward the end they be of less power then they were in the beginning or midst of the Triplexity, and especially in the last faces of Triplexities.

These Notes, and others, we have briefly drawn or taken out of Abraham Hally, Alcabitius, Firmicus, and such others, wherefore if any Zoylus or envious person will object or demand why we joyn these things to our doings: we answer, that those learned men did not fully and distinctly write the whole effects, which a perfect Astrologician might altogether do; but rather to admonish their own disciples and scholars, than to teach others. And these things being thus touched, we will proceed to speak of Aries.

The Sun in the first Face of Aries γ.

The Sun in Aries, which is the first and principal Sign amongst the Twelve,
and

Of Physiognomy.

and in the first Ten Degrees of the same; both commonly make those which be then born, red coloured, small visaged, lank and slender bellied, and lean, marked in the left foot or elbow, having many friends, hating evil, and loving all that is good.

In the second face, which is from the 10 degree of Aries, to the 20 degree of the same, it maketh them black coloured; the which blackness is not reputed as any vice or deformity, but for a comeliness and great civility. They be also of a mean civility, angry, suspicious, deceitful, and hearty, compassed and beset with many enemies, which shall pursue him even unto death.

In the third face, it maketh them oftentimes red, inclining to a Saffron colour, solitary, and devising crafts and deceits.

The Sun in the first face of Taurus &c.

Maketh them that be born apt or diligent, great eyes, and great lips, marked in the neck, but very merry, and alwaies occupied in rioting and banquetting.

In the second face, it maketh them wanton and riotous (but not so much as in the first face) runners about Countries, and unstedfast.

In

Of Physiognomy.

In the third Face, it causeth a colder complexion, because of Saturne which doth possesse this last Face, and bringeth the paines of diseases of the ears, belly and thighs.

The Sun in the first Face of Gemini II .

Whoever happeneth to be boyn the Sun being in the first face of Gemini, is for the most part of a meane stature, well bodied, every member of decently compact, marked in the head of knoes, gentle and painful, unfortunate through women, and commonly no issue.

In the second Face, it doth diminish the stature, adding blackness of colour, marked in the elbow of y^e members: and that which seemeth to be diminished or wanting in the other parts, is repaired and fulfilled with eloquence.

In declination of the third Face, it maketh them to decrease in honesty, and the due proportion of the members, making them foolish, and inventers, and spreaders abroad of fables and vain trifles.

The Sun in Cancer III .

They which are boyn in the first 10 degrees of Cancer, are comely both of bo-

Of Physiognomy.

by and hair, narrow brows, quick and pregnant witted, marked in the right arm and thigh, having a good spirit and disposition, and plenty of friends.

In the second Face, red hairs, short stature, without any beard, and marked in the eyes,

In the third Face, it maketh them gross and dull, with hairy brows full of ites, and as it were blown or pushed up in the face.

The Sun in Leo.

S in the first Face of Leo, is the gift of life; and it maketh them of a small comely body, ruddy coloured, mixed with some white, rolling eyes, straight body, full of diseases in their feet, and especially in age: fatious and notable, simple, and beloved of the Kings and rulers of the earth.

In the second Face, it maketh them large breasted, the bones and privy members slender, hearty and honourable.

In the third Face, short of stature, rose coloured, mixed with white, vexed with much sickness, a whozemonger, and lover of women.

The

Of Physiognomy.

The Sun in Virgo 72

The Sun possessing the first face of Virgo, causeth a comely stature, high and tall body, a fair face, witty, prudent and quick, curled hair, a player of Instruments, with a quick and shrill voice, learned in many Sciences; but infertile and barren in having or bringing forth of Children.

In the second face, it maketh them likewise comely countenanced, small eyes, fair nose, religious, learned, honest, without blame, or reproach, and desirous of praise.

Under the third face, simple, fair, apt, witty, prudent, and good.

The Sun in the first face of Libra 73.

Being a Sign of manly shape or form, causeth a fair face, a simple, painful, and modest person, which shall be wounded in the head.

In the second face, it maketh likewise a fair face, but blear-eyed, or squint-eyed: for they shall have some default in them.

In the third face, it maketh them honorable, reverent, and comely: in the end of this face, it maketh them oftentimes of both kindes, and let them take heed they take no venemous thing. The

Of Physiognomy.

The Sun in Scorpio m.

Causeth them which are boꝛn to be evil
laboured, marked in the head oꝝ shoul-
ders, oꝝ in the left foot oꝝ arm; large bꝛested,
merry and pleasant in giuing checks oꝝ
taunts, sober, and discret.

In the second Face, it causeth a great
head, and a great babler, marked in the
knees oꝝ back.

And under the third face, maketh a small
and little stature, goggle-eyed, a glutton, oꝝ
great eater, and a whozemonger.

The Sun in Sagitaris 2.

Maketh them of a comely countenance
and tall stature, belonging to the
Court, studious and desirous of good things.

Under the second face it causeth a comely
and fair countenance and stature, inclined
to a Saffron-colour, thin bꝛows, and mark-
ed in the bꝛest.

In the third Face, tall and comely, large
and big bꝛested marked in the bꝛest and foot.

The Sun in Capricorn 17.

Maketh oftentimes a large bꝛest, a
tender and soft person, of a compe-
tent

Of Physiognomy,

tent stature, but somewhat black coloured, marked in the elbow, or the brest, crafty.

In the second Face, fair, marked in the left arm; but if the nativity be by night, it maketh them malicious, long nosed, and quick witted.

In the third Face it causeth a comely body, a citrine face, marked in the arm or knee, angry, lovely, and a lover of women.

The Sun in the first face of Aquarius ☊.

The Sun in the first Face of Aquarius, maketh a comely body and face, marked in the brest or left foot; also benign, easie, and gentle to be spoken to, tractable and familiar among men.

Under the second Face, it maketh them very long, red fac'd, marked in the back or elbow, endamaged with many vexations or tribulations.

In the third Face, it causeth a short stature, rose-coloured countenance, marked under the elbow, and a lover of women: but if it happen that he be bozn in the last Degree, he shall not only be different and contrary disposed in the proportion of the body, but in all his actions.

The

Of Physiognomy.

The Sun being found in Pisces.

Causeth a soft body, white big breast, comely beard, fair forehead, clear skin, large and fair eyes, full of flesh, and honest.

In the second face an equal and short stature, black beard, thin haired, nimble and merry.

In the third face, it maketh them comely and decent in all members, and giveth also clearness of sound or voice.

This also we have judged worthy to be noted and marked, that in Artificial Astrology there be certain forms or signs, which do cause greatness or bigness; as, Leo, Virgo, Sagitarius: and certain which cause diminution or making less; as, Pisces, Cancer, Capricorn.

The Beginnings also of Aries, Leo, and Taurus, do cause bodies to tend to grossness, and strength: the ends of the same, do contrariwise cause leanness, slenderness, and debility. Likewise the beginnings of Gemini, Scorpio, and Sagitarius, cause leanness and debility; and the ends of the same, grossness and strength. But Virgo, Libra, and Sagitarius, cause equality and good proportion. Taurus, Scorpio, and Pisces, as Haly writeth

Of Physiognomy.

writeth, do work and cause divers and unequal proportions of the body.

For they which are born in the day, are clearer than they that are born in the night: for the night doth help the Planets, signifying obscurity and blackness. Also the Moon in Conjunction with Mercury in the hour of Nativity, and not being ascendant, causeth the falling sickness, and especially if Saturn be in any angle in the day-birth, or Mars in the night-birth. Also Saturn in any of the angles, either in the night or day-birth, causeth madness, and especially when Cancer, Virgo, or Pisces, are found in any of the angles. Moreover, Saturn in the houses of the Lights, that is to say, the Sun or Moon, which are Cancer and Leo, it betokeneth the passion or hurt of the eye.

These Signs, Aries, Cancer, Scorpio, Capricorn, and Pisces, do signifie and cause Biles, Leprosie, red Spots, Itches, Scurfs, Deafness, Stutting, Baldness, and a small beard.

Cancer, Scorpio, and Pisces, are signs of many sons, or men children. Also, these Signs betoken the honesty of women, their Religion and purity of life, Taurus, Leo, Aquarius.

The

Of Physiognomy.

These signs have reason, and are called reasonable signs, Gemini, Virgo, Libra, the first part of Sagittarius, and all Aquarius.

Signs moving to anger and sharpnesse, are Aries, Leo, and Scorpio.

Moreover, Gemini, Virgo, and Libra, cause great, loud, and shrill voices: Cancer, Scorpio, and Pisces, are dumb, and without voice or sound.

There be three Planets which do give riches, that is to say: Jupiter, the Sun, and Venus. The Sun also giveth wisdome, Mercury, eloquence, and Venus, goodly utterance, or pronunciation.

There be also three signs orientall, or of the east. Aries is the heart of the East. Leo the second triplicity, and the left part of the East, and Sagittarius his right part or side: Capricorn is the heart of the South, Taurus the left side, and Virgo the right. Libra is the heart of the West. Aquarius the left side and Gemini the right.

Cancer is the heart of the North, Scorpio his left part, and last of all, Pisces his right side.

Wherefore, if you will know to what end this respect or disposition of the signs doth belong or attain, you shall briefly hear

Of Phytognomy.

hear. We have said there be three signs oriental, or of the East, three meridional, three pertaining to the North, and three to the west; the oriental signs profit us, if that they rising and the Sun being in them, we order and direct all our doings to that Coast, part, or place.

As, if thou wilt lead an healthful life, sleep quietly, prosper in Chilozen if thou be married, or have any thing to succeed or go forward, if thou wilt sell or make any bargain, or hope for any honour or gain, or any such like, direct all your doings toward that place, in the which the signs having respect to those things, are situate or placed. So contrariwise, if that we fear the evil success of any of those things, the contrary signs are to be eschewed. And in this sort may you judge of the other signs. Also we have made a larger description hereof, whereas we make mention of the quality and nature of the Houses. Thus have we here no lesse copiously than briefly described the nature of the faces of the signs; neither do I perceive how they could more compendiously have been couched; not judging it of great effect to have tarried long herein with great circumstances. Albeit, they

Of Physiognomy.

they be necessary unto Astrology, yet are they not of such force, that (as is said in the proverb) both ship and helm were to be committed unto them; or that the whole rule and governance of Astrology did depend on them. For as they cannot well be left unknown, yet are they with such a moderation to be learned and understood, that upon the knowledge of them, a man ought not to judge himself by and by an Astronomer. Wherefore, whosoever thou art that seemest to be propense or apt to this science, I warn thee to use moderation and do nothing rashly, neither unadvisedly to give judgement of any man his Nativity. There are so many things whereby we may be deceived, as the wisdome and circumspection of the man, the dispensation of God, and our uncertain judgement.

As for example, it may bee that a man born under Aries, be very fierce and angry who weighing with himself the foulness of the vice, both moderate and suppress his anger. If I then should judge this man an angry or testy man, who would not mock me and laugh me to scorn, albeit nature and destiny do incline thereunto? Yet notwithstanding, the sentence and judgement is so

Of Phyllognomy.

to be tempered and ruled; that without per-
fect respect had to all things, thou utter no-
thing rashly. The which if you do not take
heed of, be assured you shall neither Progno-
sticate, or fore-tell any truth; but also be-
come a mocking stock to all men. And this
I do hereby where admonish you of, because
I know many to have erred, and have been
foolly deceived, who thinking themselves
sure, have been (as they say) fifteen feet off
from the mark of pyck.

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Certain Canons or Rules upon
Sickness, or Diseases, by which means
the Patients may be cured and holpen
by the aspect of the Signs.

The Preface.

HHe foolish and unadvised sort
of Physicians, which in these
our daies, wised so much to
advance themselves, and
claim unto themselves the
supremacy over us, altho
they be commanded by their Authours, not
to take in hand to cure any man, without
having respect to the Stars; so far are they
distant from the true knowledge of Physick,
which are ignorant of Astrology, that they
ought not rightly to be called Physicians,
but Deceivers: Howbeit, it is now come to
his point, that amongst a hundred you shall

Of Physiognomy.

scarcely finde one, the which can truly discern what time every medicine ought to be ministred.

The which no marvel, for how can they finde any time to bestow or occupy themselves in Astrology, which have no leisure to read *Galen* or *Hippocrates*, but do all things a head or unadvisedly by certain pre-script receipts? Like as there was a certain (no simple) man at *Moguntia*, whom you would have judged to have been the third *Cato*, or another *Galen*, if that gravity would help any thing the contrary. This man being most rude & unlearned, used two receipts, from whence he had drawn them, I know not. There was in them 3 lb. of *Eleborus*, or of so much *Scamony*, to purge the womb. These he ministred by course, without having respect either to the complexion or sickness; by the which vain trifles hee scraped together so much money, that being dead, he left behinde him 3000 gilders. He judged the whole effect of this science to consist in loosing of the belly. Such effect hath authority and boldness in Physick. These sort of rude and gross men, the which disdain to learn, we will neither admonish, nor yet reduce in the right way. But unto others

Of Physiognomy.

others which intend hereafter to be Physicians, we will prescribe certain rules, whereby setting apart all old vain trifles, they may learn from above to help the patient and diseased. For it hath been many times experimented and proved, that that which many Physicians could not cure or remedy with their greatest and strongest medicines: the Astronomer hath brought to pass with one simple heart, by observing the moving of the signs, the which we have wholly divided in Canons.

The first Canon. There be four signs, the which behold or govern each inward part of man, the which Physicians do call the spiritual members. Those are Cancer, Leo, Virgo, and Libra. Of these, Cancer beholdeth the liver, the lungs, and the heart, strings. Leo governeth the stomach and the mouth thereof. Virgo the nether part of the stomach, the belly, the midriff, and the bowels. Libra hath respect to the nether part of the belly, the Loyns, and the Navil.

The second Canon. Cancer which governeth the Lungs, engendred the Cough, the Palsies and Plurisie. Leo causeth Im-

Of Physiognomy.

posthumes, Jaundies, Feavers and Pestilence. Virgo the swelling of the Belly, the Dropsie; and hardnesse of the belly, and collick. Libra causeth the exulceration of the bowels, pain in the belly, and about the smal of the back: and chiefly if the signs aforesaid, happen into those houses which are naturally evil. Such as are the sixth house, the eighth and twelfth house from the ascendent of Horoscope.

The third Canon. He that is boyn under Taurus for the most part shall be in peril by popson, witch-craft or the Collick: and specially in the fatal years, which are the 6, 8, 18, 20, 23, 44. according to the revolution of every twelfth year, beginning at the 8th. year of the Nativity. And because that Taurus doth govern the throat, they do also refer unto him the squinancy and all imposthumes and bites, which happen in the throat: the which when the expert Physici-ans both understand and know, let him take heed that he minister not unadvisedly.

For this is almost a general rule, that the Sun, or rather the Moon, being in any sign, which beholdeth any member vexed, or diseased, during that revolution, there be no medicine ministered therunto, or else that

Of Physiognomy.

it be ministred in such sort, not to cure or heal, but to comfort or nourish, lest that it decline into a worse estate, until such time as the Sun be removed out of that sign.

The fourth Canon. They which are much vexed or troubled with the Strangulation, or Stone, or with any such kinde of diseases, most commonly are boyn, the Sun being in Aries or Gemini.

The fifth Canon. They that have Pisces in their ascendent, or are boyn under Pisces, are in danger of hot infirmities, as hot feavers, gnawing of the belly, and poyson, because of Libra and his Lord of the eighth house. These diseases shall partly happen by Harlots and evil women, & specially in the 44, 56, 78 years, in the which he shall be in great danger of death. Therefore, the wise Physician ought carefully to observe those things. There be also certain evil times and years of a mans life, which are at every seven years end; so that every seventh year is perillous. Therefore if thou wilt prolong the daies of thy life, as often as thou comest to every seven or nine year, (if thou givest any credit to Marcellius, Ficinus, or Firmicus) diligently consult with an Astronomer, from whence, and by what means any
peril

Of Physiognomy?

peril or danger may happen or come unto thee; then either go unto a Physician, or use discretion & temperance, and by that means thou mayest defer and prolong thy natural end, through the rules of Astronomy, and the help of the Physician. Neither be ashamed to enquire of the Physician what is thy natural dyet; and of the Astronomer, what Star doth most support and favour thy life, and to see in what aspect he is with the Moon. Likewise, in the beginning of thy sickness to behold the Sun in the day, and the Moon in the night. They, if they be letted or hindered, there must great heed or diligence be had upon the patient. The like is to be feared in all sickness, when the Moon and the Lord of the ascendant be letted in the eighth house, which is called the house of death. For in such case it is past all hope, without the great diligence and labour of the expert and wise Physician. These and many other such like things, the wise and learned Physician ought diligently to observe & take heed unto. The sixth Canon. Leo in the eighth house engendreth to him that is born under Capricorn these kinde of diseases: that is to say, gnawing of the stomach, the plurisie, the cough, inflammation of the liver, and imposthumes

Of Physiognomy.

...of the stomach. Wherefore in curing
...helping thereof, you must eschew wednes-
...because of ♄, the sixth house, sunday, be-
...cause of ♄ in the eighth house, and thursday
...because of Sagittarius in the seventh house.

The seventh Canon. Cancer causeth the
inflammation of the lungs, with a fervent
ague. The Sun being in Sagittarius, engen-
deth likewise the Ethica, and swelling of
the lungs. But and if Saturnus be in Sagit-
tarius, it causeth the swelling of the feet,
and the gout. Saturnus in Cancer causeth the
pain of the cods, stones, and privy members.

The eighth Canon. Scorpio engendeth
the gout in the hand, the Sciatica, and some-
times the pain in the head. If Saturn be in
Scorpio, it causeth also pain under the ankle
wherefore let this dyet be used, not to wash
their heads upon a tuesday, neither use any
hot baths, the Sun being in Aries, lest they fall
into a continual head-ach, for that they shall
be in great danger of frenzy or madnesse.

And for because that the evil days, months
and yeres, are to be observed and taken heed
of, let them abstain, specially from hot things
The fortunate daies for the cure and help of
such as are infected with that kinde of Me-
lancholly, are thursday, monday, and sunday.
The infortunate dayes, are tuesday, and wed-
nesday,

Of Physiognomy.

nesday. And for so much as Scorpio doth be-
hold the priuy members, they ought not to
be ministered unto the Sun being in Scorpio.
The ninth Canon. They that have Virgo
in their Horoscope, or else are boyn under
Virgo, for the most part have the natural in-
firmity of the legs, or feet swollen: the legs
running with corrupt and filthy matter, or
else the eye-lids or cheeks full of pimples.
In likewise great pain in the head through
the exhalation of humours out of the feet un-
to the head. The which pains are soon allay-
ed, and appeased by cutting the swelling of
the feet. And so much the rather, if Saturn be
in Virgo, at the time of nativity. Wherefore
if thou diligently consider it, thou shalt per-
ceive and see it to be a natural disease, and
for the most part incurable. And therefore
only to be avoided, and put off by the natu-
ral obseruation of the signs. Such ought to
abstain from hot houses, whether they be to
wash, or sweat in: which if they cannot alto-
gether eschew, let them abstain tursoys, and
saturdays, and the evil months and years
before prescribed: because that at those
times more than any other, they do most
vehemently pour out their mischief, and
poyson. Let them also refrain from all Au-
tumnal fruits.

The

Of Physiognomy.

The tenth Canon. The unfortunate days unto such as are boyn under Leo, are Saturday, and Tuesday, the which thing must be taken heed of in their dyet; for all sharpe and peppered meats are hurtful for them. Moreover, they may take no drinke or purgations. And in like case when the Sun removeth out of Leo, and cometh unto Capricorn or Pisces, they must abstain from all kinde of salt fish, and diminution or letting of blood.

The eleventh Canon. If that any man chance to fall sick, the Sun being in Aries, and thou be admitted or called for Physitians, understand that he in especial engendreth the pains of the head, and dullnesse thereof, with the dullnesse of sight: Therefore beware that thou minister no hot baths or Stews, because of Mars, and specially in October, when the Sun possesseth Scorpio; neither give him in his dyet any Button, Rams flesh, or Lamb; neither suffer him to wash his head upon the Tuesdays, or Wednesday, because of Mercury being Lord of Virgo, in the 6. house, whereas Mars also doth privily rejoyce, and Scorpio in the eighth house, for then they prolong the sickness, not onely because the sixth house is mansion of sickness

Of Physiognomy.

sicknesse, as also that Virgo is a sign cold and dry, earthy and melancholy. Notwithstanding this hope remaineth, that the Patient shall not depart. And albeit Scorpio, as is aforesaid, be in the eighth house which is the mansion of death; because that Mars is Lord of the same sign, it prevaileth nothing; for no evil Planet is noysom or hurtful in his proper mansion or house; and such kinde of men most of all, shall be without peril of sword. Therefore after his recovery or amendment, you must warn the Patient that he do not take in hand any journey, the Sun being in Pisces, which is the twelfth house from the Horoscope.

Wille not to have to do with notary or scribes, grabers, or goldsmiths. Also, that he abstain from women and horses. For by all these things infirmity or sickness may happen unto him by reason of the sixth house, which is the house of sicknesse; and chieflie in August, the Sun having his course in Virgo.

The twelfth Canon. In like manner the number of the yeares of the Patient are diligently to be observed and marked; for alwaies every eighth and ninth year are mortal and deadly; and are called of the Astronomers, the perillous time of a mans life

Of Physiognomy.

at every seventh years end. The cause thereof, is the great mutation and change of the bodies that happeneth in those years. For Saturn, which in the other years is far distant from us, is then joynd to the Moon, which is the lowest planet of all. Therefore you must alwaies observe in the revolution of the years, the Aspects of those Planets, and thereby judge whether there be any danger toward the Patient or not, or whether Saturn or Mars which also governeth every ninth year, be in strength or power to work their malice upon us, or else if that any good or favourable planet have the rule or dominion over him. And by this means thou shalt not onely put away the sickness, but also through the Engines of Astronomy defer and prolong the fatal end and death.

The thirteenth Canon, Always the diet of the Patient is to be enquired, secondly, the Horoscope of the Nativity, and then by a figure erected to behold the stars of the Planets, and by the scituation of them in their houses to know their strength and operation, with the causes of the infirmity, and the Lord of the birth; and so by the contrary qualities, of the signs, to drive away the disease, as we will declare hereafter by examples.

The

Of Physiognomy.

The fourteenth Canon. Furthermore, you must note and mark every seventh day, and the courses; For thereby is life or death to be looked or hoped for: but which be those Critical daies, we have referred to be learned of the Physician. Forasmuch as examples do most instruct and teach, we have annexed one. It may happen peradventure, that in the beginning of the sickness the Moon be in Aries, which is a hot and dry sign, & according to his nature, doth enflame the diseased. Here thou maist admonish the sick person to be patient, & his pain will be delayed at the seventh day, at which time the Moon will be removed into Cancer. For Cancer being cold and moist, and being a quartile aspect unto Aries, except the sickness be very furious, will moderate the same through his colouresse and moisture, the which thing if thou diligently attend, & mark, thou shalt soon perceive and understand. And in like sort thou must work by the other signs, considering how by signs of like nature, diseases are augmented and increased, and by the contraries they be cured and holpen.

The fifteenth Cannon. In likewise the second number of days is to be observed, and marked,

Of Physiognomy.

marked, which is the fourteenth day, the which doth give a certain and determinate judgement by means of the full Moon, not so much for the Crisis; as for the influence of the Moon, being then in opposition, as Aries and Libra; Taurus and Scorpio.

The sixteenth Canon. The Medicines themselves have likewise their proper signs, neither are they indifferently to be ministered at all times. For some serve for gargles, some for suffumigations, and other some for potions or drinks. Wherefore to avoid tediousnesse, I will comprehend all these in one Canon. The Moon being in Aries, Leo and Sagittarius, it is good to corroborate and strengthen the vertue attractive in a man.

The seventeenth Canon. Under Virgo and Taurus, the vertue retentive; the digestive in Gemini, Libra, & Capricorn; gargles, vomits and suffumigations, are to be ministered, the Moon being in Aries, and sometime onely gargles in Taurus; laxatives by drink in Scorpio, by Electuary in Cancer, by pills (if you will) in Pisces, in Gemini and Aquarius, all comfortable medicines are to be received and taken. In Libra, or Scorpio, suppositoies or glisters.

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Of Physiognomy.

The eighteenth Canon. In the ministring of Purgations, there is great respect to be had unto the Moon, and her aspects.

For she being in Cancer, and having a trine or sextile aspect with Venus, it is good to purge choler; having the like aspects with the Sun, it is good to purge flegm; and with Jupiter, melancholy, either by pills, or by gobbets, called of the Physicians Boly; But if thou wilt purge by drinks, use the same aspects in Scorpio, and likewise in Pisces, for ministring of Pills. And if that two planets at one time be in the aspects aforesaid with the Moon, two purgations may be taken at once. As for example, if the Moon be at one time in a trine or sextile aspect with Venus and the Sun, you may purge both choler and flegm together.

The nineteenth Canon. Such as have in the root of their nativity Mars in Aries, or in his triplicity, are cholerick, for the most part in danger of hot feavers, by abundance of choler; Phrenzy, pulses, or biles coming of blood; scurvy, itch, burnings, and such diseases as consume and eat the flesh: the holy fire. The which diseases, if they cannot utterly be avoided and eschewed, the Physician or Chyrurgion must take diligent heed that

Of Physiognomy.

that he may drive away the diseases by the rules and qualities of the signs before expressed.

The twentieth Canon. The like is to be understood of all those with Mercury, evil placed in the house of Mars; the which when thou perceivest in any nativity, judge thereby, hot feavers, pimples, rising of blood, the canker, the kings evil, and holy fire, darknesse of the eyes, suffocation, and moreover horrible and fearful thoughts and verations of minde, except there come any temperament unto the Moon; either in the signs or places appointed unto Venus, and especially in cholerick men.

The one and twentieth Canon. The infirmities of the flegmatick are of another sort; for unto them happeneth most commonly the agues called Quotidians, and are much vexed with cold; the which is perceived by the Urine; which for the most part is thick and raw. Wherefore such must use exercise and labour, and abstain from all fat flesh and swines flesh, also from chese and milk, and from the marrow and brains of beasts.

The two and twentieth Canon. Saturn with the Moon, engendreth the falling sicknesse, black choler, leprosie, and fistula. Al.

Of Physiognomy.

to the morphew, gout, and oftentimes sudden pangs.

The which diseases when they happen, are leasurely and gently to be dealt withal, neither mayest thou in such a case strive against the Planets, except the medicine be such as will endeavour with all force, and strength, to expel and drive away the sickness, and pull it up clean by the roots. Also if any man be bozn at the time of the conjunctions of the Sun and Moon, alwaies that Nativity is judged evil, for it maketh men when they come to age, dangerously afflicted, as it were with evil spirits, to be sickly, inclined to the falling-sicknesse, to madness, and such kinde of diseases, as may hardly and difficultly be cured by the Physician.

The thre and twentieth Canon. You may also judge by the course of the Sun, the sickness which ye are in danger of, if that ye mark the month in which the man is bozn. As for example, the man bozn under Scorpio shall be endamaged with the diseases of the Shoulders, the gout in the hands, and the contraction, or convulsion of the hands or fingers. If it be a woman, it causeth the pain in the spleen and stomach. Likewise, they which are bozn under Cancer, shall be

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Of Physiognomy.

vered with a dry scurvy itch, or roughness of skin, biles, and pushes; The women with the gnawing in the bowels; and perils by waters. Taurus bringeth the infirmities about the throat, and many other vexations of the body, and especially in the evil months and years prescribed. Also Leo causeth the pains of the stomach. And Aquarius engendreth quotidian feavers, as we have briefly touched before.

The four and twentieth Canon. This is also to be noted no lesse profitable unto the sick man than unto the Physician, that is to say, if that the patient have Saturn, or Mars in the seventh House it is not convenient to meddle, neither with Physician, nor Physick, although the Lord of the house be never so unfortunate: for so Galen thought it meet. Also if the Physician be Saturnine, or Martial, such as is the patient, it is approved and known, that these kinde of men are boyn for the destruction of man-kinde. For it is impossible that they should ever cure, or help or bring any thing prosperous to passe, except peradventure amongst prophane and rustical people. Such a one as we have known, a man surely well learned, and in great reputation among Noble men, in

Of Physiognomy.

whom there wanted nothing as touching the Art of Science, howbeit being admitted either to Priests, Noblemen, or Ecclesiastical Rulers, his labour and knowledge was alwaies frustrate and in vain, and brought the most part of them to their end: but contrariwise, amongst the prophane and rude sort, he did cures without any difficulty or pain. Hereby you may perceiue as well in this, as in all other things, of what force and strength the planets are. And this dare I be bold to professe, that whosoever hath Mars conioyned with Venus in the 6 house, he shall be an excellent Physician. And such kinde of men ought not to give themselves to any other kinde of Learning or knowledge. I could rehearse unto certain grave men Physicians witnesses hereof; unto whom it is a ready and easie matter to cure and help; yea, even without any pain or labour. And again, other some unto whom it is so difficult and hard, that with all their possible endeavour they can scarcely bring any thing to passe, whose names we will keep in silence, lest we may seem to back bite or slander any man. Thus we have briefly spoken, not hereby to Expound all things, which cannot be done in so few words; but

Of Physiognomy.

but to minister occasion unto Physicians; that beholding and considering the utility and profit of Astronomy, they may with their whole power and endeavour embrace the same, and thereby learn, not onely the prescript rules of men to help the diseased, but also by their own wit, and ingenuity to put away the diseases, even without medicines; for every sick man is not of that sort, that he can bear salves or medicines, for some by dyet, and others by observations of the signs, may be cured and holpen. So as we who will, we utterly have written these things of a sincere minde and affection, intending shortly to set forth greater things. But first we thought it good to declare the things in general, and afterward the sum and effect, whereon the matter dependeth.

Of Natural Astrology.



A Compendious description of
Natural Astrology, never so briefly
handled before.

Made by *John Indagine* Priest.

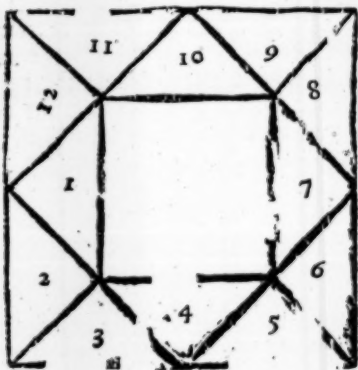
First of all and chiefly, it is
meet to reſel, and put off the
objections of ſuch as object,
and ſay, that beſides the Sun
and the Moon, we attribute
very little or nothing at all
to the other Planets, but do collocate and
ſet the whole ſum and power of Astrology
in them two onely. Wherefore let every
man underſtand and know, as much ver-
tue and force to be in them two, as in all
the other. And that the Sun hath the
whole power and governance in the day,
and

Of Natural Astrology.

and the Moon in the night, so that it is not needful to have respect to any of the other Planets. And this is the onely difference between natural & artificial Astrology, that that thing which artificial Astrology doth by the several observations of every Planet and Horoscope, the same doth natural Astrology bring to pass, by the onely observation of the motion of the Sun and Moon. Or else they are so knit and joynd together, that the one without the other cannot well be learned or understood. Wherefore he shall not lose his labour which shall joyne them both together, as well for the learning, as for the pleasure of them; for the natural hath somewhat more delectation than the artificial, albeit the other seem the better. But now we will define what a house is.

Of Natural Astrology.

A House is a certain space in the firmament divided by certain degrees, by the which the Planets have their motion; so metaphorically called: for as in a House there be many Chambers; so every Planet hath his proper place in the Heaven or Firmament, by the which they do move, and in the which they be resident and situate. And it is called the description or division of the signs by 30 degrees, for every House or sign hath 30 degrees.



The

Of Natural Astrology.

The Number of the Houses.

As the Astronomers do make mention in their common Rithmes, there be 12 houses, the which we will here describe, with their interpretations.

The first is interpreted the House of life.

The second the House of faculties or substance, called also of the importunity of the place, the gate of Hell.

The third is the mansion of Brethren.

The fourth being in the bottom of the Heavens, and the angle of the earth, is the House of Parentage.

The fifth is the pleasure of Venus, the House of Chilozen.

The sixth of evil fortune, servants, sickness, and the pleasure of Mars.

The seventh being opposite to the first, is the House of marriage and open enemies.

The eighth is the House of death.

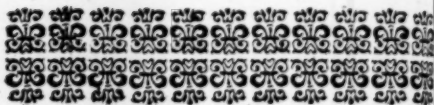
The ninth of Religion or long Journeys, the delight of the Sun.

The tenth being the middle of the Firmament, is the House of rule or governance. The eleventh is the house of Fortune, the exaltation of Jupiter.

The twelfth is the house of Prison, evil fortune, the pleasure of Saturn.

Of

Of Natural Astrology.



Of the principal Angles or Houses of
the Heaven or Firmament.

AMongst these twelve, there be certain which are called the principal Angles or corners of the firmament, which are, the first, the tenth, the seventh, the fourth. The first is the Angle of the East, the Horoscope of the birth, and the house of Aries. The second is the midst of heaven, and the house of Capricorn. The third is the Angle of the West, and pertaineth to Libra. The fourth of Firmicus is called the bottom of the Firmament. And in these four almost the whole judgement doth depend and consist. For they are the principal Angles and Houses, and the Planets have more power and strength in them than in any of the other.

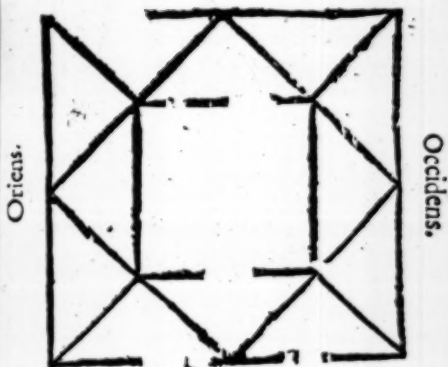
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Of Natural Astrology.

Medium Cœli.



Imum Cœli.

I Judge it but superfluous and unprofitable to intreat much of the beginning of the nativity, because it doth rather pertain to artificial Astrology, as of the fall of the seed into the womb, & the ascendent of the hour of nativity, which (as I said) pertaineth to another kind of speculation. Our intention at this present is fully directed to the Sun, and the sign wherein the Sun is the day of nativity.

For

Of Natural Astrology.

For as Ptolomy is witnesse, there are as great effects and vertues in the Sun, as in all the other Planets. And those things which nature and long experience hath taught us, we will make evident unto you, letting passe all superstitious things.

Of the Effects of the Planets.

First of all, it is convenient to declare the natures and effects of the Planets in every house, the which although we have sufficiently handled in our Book entituled Octocedro, yet I am nothing abashed to describe it here the second time.

If any man be boꝝn between the 10 or 11 day of March (when the Sun commonly doth enter into Aries) and continueth there through three decanes or Faces, unto the 10 or 11 day of April, Mars is found Lord in the day of Nativity, who being by nature fiery, and Aries likewise doth augment and encrease the heat and fury, and all other evil dispositions, moze than if he had been in an earthy and watry sign.

Saturnus wheresoeuer he be, and specially in the 6, 8, or 12 house is the authour of all miseries, calamities, labour and sickness.

Venus being temperate, causeth a man to be

Of Natural Astrology.

be a lover of women, of plays, songs, and banquets, and all things pertaining unto mirth.

Mercury is the Minister and giber of Wisdom and Eloquence, Lawe, Rhetorick, subtle works, merchandise, and such like.

The Moon causeth madnesse, unstedfastness, moistness, and sloath.

Jupiter in the angles, is the Authoz of beauty, riches, honour and rule.

The Sun in the ascendent, or in the angles, maketh a great and honorable personage, and had in reputation amongst Princes and great men.

The signs also causing beauty, are Gemini, Libra, Virgo, and the first part of Sagitarius.

Workers of mens beauty, Scorpio, Capricorn and Pisces.

Barren signs are Gemini, Leo, Virgo.

Causing defecation or lack of children, Aries, Taurus, Libra, Sagitarius, Capricorn, and Aquarius.

Deaf and without voice, Cancer, Scorpio, Pisces.

Ministring reason, Virgo, Libra, Aquarius, Gemini.

The qualities of the signs I judge are well enough known.

Aries, Leo, and Sagitarius, are hot and dry,
Taurus

Of Natural Astrology.

Taurus, Virgo, Capricorn, are melancholick, cold, and dry.

Cancer, Scorpio, and Pisces, are cold, moist and watry.

Gemini, Libra, Aquarius, are hot, moist, and aiery.

And thus alwaies three signs agreeing in one nature, do make a triplicity. And in every planet likewise have certain powers and effects in their private or proper houses; as for example.

Aries and Scorpio, are the Houses of Mars.

Taurus and Libra, of Venus.

Gemini and Virgo, of Mercury.

Sagittarius and Pisces, are the Houses of Jupiter.

Capricorn and Aquarius, are attributed to Saturn.

The Sun hath only one house, which is **Leo**.

The Moon possesseth also **Cancer**.

Every sign hath likewise his proper signification in the creation of the members of mans body.

- **Aries** hath of the body of a man, the head and the face,

Taurus the neck, and the throat-boll.

Gemini the shoulders, arms, and hands.

Cancer the breast, the heart, stomach, and ribbs, spleen, and lungs.

Leo

Of Natural Astrology.

Leo the nether part of the stomack, back and loes.

Virgo the belly or Midriff, Diaphragma and bowels.

Libra the loyns, the neather part of the belly and nabil.

Scorpio the priuy members, stones, bladder, and thighs.

Sagitarious the buttocks with the appurtenances. And Capricorn the knees.

Aquarius the legs. Pisces the feet & soles.

Certain worthy notes concerning the Sun and Moon.

Let that any should herein bee deceived. We think it not meet to be let passe concerning the Sun and Moon; the which albeit they be the chief and princes of the planets; yet are they never Lords of the Nativity; as for example: If the Moon be in Gemini, or in Cancer, which is her own house, when a Childe is bozn, yet shall not the Moon have the dominion of the birth, but it shall be imputed to the Lord of the house following. So likewise if a man be bozn, the Sun being in Leo, which is his proper house; yet he loseth the dominion of the Nativity, and it is described unto Mercury, being patron of the next
man.

Of Natural Astrology.

manſion Virgo. Again the Moon being in Virgo, Venus is Lady of the birth, becauſe of Libra following, which is the houſe of Venus. Neither is it unprofitable to admoniſh you alſo of this, which I perceive every where to be doubted of, that the evil planets, as Saturn and Mars, are not ſo hurtful and pernicious in their own proper Houſes, As they be in the Manſions of others. I will propound an example of the firſt ſign, whereby it may appear moze evident. We will ſet the Sun to be in the time of ſome nativity in Aries, whoſe nature you already know, and what effect he worketh, being in the Horoſcope. Then in the creation of the figure, joyne Mars with Aries, being Lord of the Houſe; and thereby judge that he which is boyn ſhall live long. Notwithſtanding Mars, who although he be naught and ill, yet doth he not ſo much pour out and ſhew his malice being in his own Houſe, as if he were in another Houſe, ſaving that inſtead of hurt by the ſword, he threatneth ſuddain ſickneſſes, becauſe Mars being in Scorpio, the 8 Houſe; neither ſhall thoſe ſickneſſes bring death. And this is for an example. The like is alſo to be underſtood of Saturn, being in Capricorn or in Aquarius. And leſt we may ſeem

Of Natural Astrology.

seem here utterly to neglect artificial Astrology, the which we do not deny, but to be requisite to thy understanding of the natural; wherefore, we minding to declare the force and strength of the signs, we will first do it by artificial Astrology; so that any man lacking Firmicus and his Tables, having a plain Astrolabe, and beholding the ascendant at the hour of the nativity, may by these small instructions give judgement. And after this in order in another phrase, I will do the same by natural Astrology, the which shall help the artificial.

Of the first House and Horoscope in Aries.

If any man will peradventure demand what operation and effect the Horoscope in Aries doth work in us: First of all I admonish them that the stars or signs do not provoke or force us to any thing, but onely do make us prone and apt, and being so apt, they do move and stir us up unto the things we are so prone unto. From whose motion we are free and out of danger, that follow the rule and governance of Jeason; they shall have no effect in us. But if contrariwise, we onely follow our natural inclination, they shall work the same effect in us, that
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Of Natural Astrology.

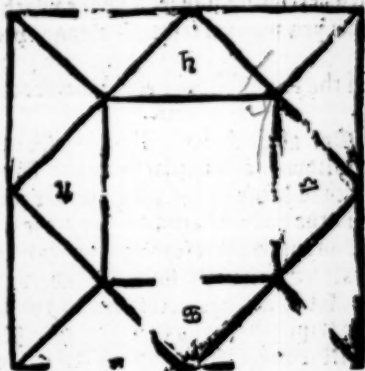
they do in a manner in brute beasts, where-
fore this Horoscope maketh them which
are born, flourishing in youth, without
brethren, or one at the most; if they be for-
tunate, having a mutable Inheritance;
now gotten, now lost; and now lost, and
straight recovered again; inclined to the dis-
eases of the head, rather than to any other
sickness (because Aries hath chief respect to
the head.) For the most part bestowing his
labour and good will upon unthankful per-
sons, and especially Aries being in the Ho-
roscope. Next after the Horoscope, must
heed to be taken unto the chief angles, and
what sign is in each angle; which may ea-
sily be reckoned by the fingers, or else by a
figure erect: as for Example, Aries being
in the first house, Cancer possesseth the
nether part of the Heaven, Capricorn the
midst, and Libra the West. And now we
will shew what these principal angles do pro-
mise.

Capricorn in the midst of the Heaven,
doth discern honours, riches, promotions,
secrets of Religion, and a subtle wit.

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Of Natural Astrology.



Libra in the West sheweth the life and courtly manners, the which life few do allow, for it is unconstant, casting down a man from honour and reputation, into infamy and reproach; fortune now flattering and laughing upon him, and by and by vexing him with sundry miseries and calamities, so that he shall have no commodity or gain, without incommodity and loss. All this shall happen through emulation or despite, of his companions: but all these evils whatsoever they are, Cancer in the nether part of the heaven doth amend & recompence. We have

Of Natural Astrology.

joyned hereunto a figure, by the which as in a table you may perceiue all things perfected.
Iy.

Of the second house and Horoscope in
Taurus.

Next after Aries, Taurus doth orderly follow, and is placed in the figure to the second house, the which as we said before is the house of substance or riches.

If any man therefore will know whether he shall be rich in the first, second, or third age, let him judge according to the Lords of the triplicities and their places; Which we will do hereafter. Now we will onely speak in general.

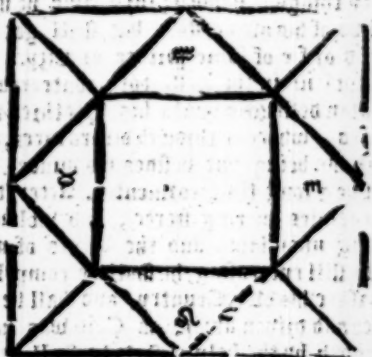
The Horoscope or Ascendant being in Taurus, thou shalt judge in this sort; that that man shall be painfully disquieted with sundry cares for getting of riches, which he shall easily attain unto, and be as apt to lose the same again, and shall triumph over his enemies.

Aquarius also in the midst of heaven, maketh him acceptable to princes and great men; and giveth him rule in publick affairs and offices, and peradventure in business pertaining to waters, because he seemeth to be most given to the nature of the water.

Scorpio

Of Natural Astrology.

Scorpio in the west, causeth a hearty and beneficial person, the which shall lose his wife; if it be a woman, she shall lose both her Husband, and her Son, a Childe.



Leo in the neather part of the Heauen causeth him to challenge his patrimony, the which (notwithstanding all the endeavours and lying in wait of his kindred) he shall obtain and get.

Of the Ascendant in Gemini.

Whosoever hath this Horoscope, shall have prosperity and good fortune

Of Natural Astrology.

Fortune by his Parents, Brethren, Friends, kinsfolks, and great men,

According unto Firmicus, Pisces being in the midst of Heaven, causeth them which are so bozr to get their livings by moist and watry things: howbeit for a time he shall not live of his own costs, but shall get the stipend or fee of some Prince or City.

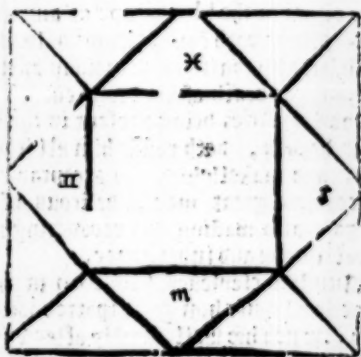
Sagitarious in the west, doth contrariwise threaten destruction unto his Brethren and kinsred, whereby through divers cares, and vexations being put besides his minde, he shall be a long time tormented. After this his enemies waxing fierce, and violently coming upon him, and the waves of mischiefes still encreasing, he shall be compelled to forsake his own Country, and shall be banished and driven away, as Cain was, until at length by the help of God, he shall be restored into his former estate and condition.

Virgo likewise in the bottom of the Heaven, doth threaten the very same; but by chance and encrease of time (according to the state of the incommodities and hurts) it doth encrease abundance, and good Fortune.

Here

Of Natural Astrology.

Here you may behold the Figure.



Of the Horoscope in Cancer.

Cancer in the Horoscope doth dispose the natural disposition, and all other fortune in this sort. It maketh a man of a quick and subtle wit, albeit somewhat slow, pleasant, quiet, and angry, earnestly pursuing all evil persons, whose anger is soon appeased. Also, strong, moderate, and grave; by the which gifts he shall be promoted unto publick Offices, and have his living by them.

Many

Of Natural Astrology.

Many shall obey him, and some by compulsion flatter him, but feignedly and not heartily. Saturn is also hurtful unto him, if that he be either in the Horoscope or any near aspect. For he doth foreshew not only violent death, but also continual vexations with sickness, and the death of his brethren.

Howbeit Aries being present in the midst of the heaven, doth resist him all that he may, and maketh him also acceptable unto princes and great men, desirous of good things, also wasting and recovering again his patrimony and inheritance.

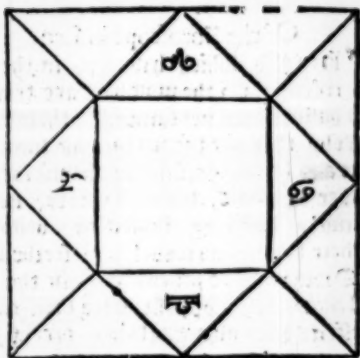
With like clemency Capricorn in the occident shall cause him to be spotted with infamy, which he shall shortly after wipe away, and many other misfortunes, and shall restore him into his former estate.

And shall also encourage him to seek out hidden and secret things, but not without great vexation and travail.

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Of Natural Astrology.



Libra in the bottome, bringeth sorrow up. on sorrow, dispersing the patrimony and getting it again, preferring him to publick or civil offices, whereby great and secret affairs shall be committed unto him, which are not accustomed to be committed, but only unto very good men.

And whereas Saturn befoze in the Horoscope doth threaten a violent death, Libra doth alienate the same, promising an honest death and burial. And if Jupiter be in the sign following, it causeth the first childe to be a son.

Of Natural Astrology.

Of the Horoscope in Leo.

They also which have Leo in the Horoscope, for the most part are troubled with businesse not pertaining to themselves, whereby they get themselves an immortal name and fame, preferring themselves unto other Nations, loving Liberty, neither willingly suffering subjection; bestowing all their labour and travel to prescribe Laws and Ordinances to others. Mars in the artificial figure being opposite unto Leo, doth to all effects deny men Children; except Jupiter being present to appease his rigour, who peradventure will give a Daughter.

Taurus in the midst of Heaven, causeth him to be suspect among Princes and great men: and making him a Ruler of Publick Offices; Also promoted into Dignities by great men; witty in all things, but onely in Marriage, for because he shall refuse the most honest and beautiful women, and Marry either an old woman, or a woman of evil name, or else a Widow.

Aquarius being in the occident, doth give both increase and losses.

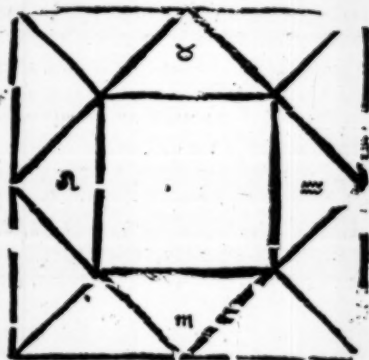
Scorpio in the nether part of Heaven maketh him a Ruler over certain affairs. And they

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Of Natural Astrology.

they also have Taurus in the midst of the Heaven, whom Mars beholding with a contrary aspect, both threaten both imprisonment, and also death in a strange place of Country.



Of the Horoscope in Virgo.

The Horoscope in Virgo doth vehemently provoke a man to lechery and riot, and causeth him to be so far in love with women, that hee would abuse all women. It doth also minister Riches and Religion, and maketh him Ruler over answers and
Oracles

Of Natural Astrology.

Mercurius, so that he shall be thought to be of the number of the Gods, witty, and cunning in all things, searching out all things, a good Artificer, with abundance of riches, whether it happen by religion, by learning, or by merchandise.

Gemini being in the midst of the Heavens, doth promise in a manner the same effect: howbeit, not so soon, but doth adde a goodly wit and disposition in the seeking out of secret things, and prescribing rules and precepts of living, unto others.

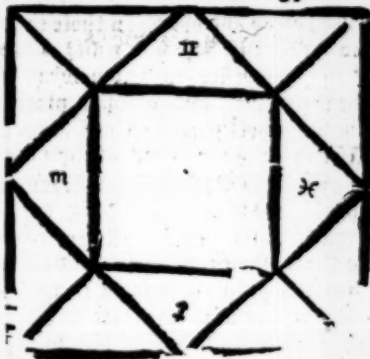
Pisces, also tending towards the West, doth not onely foreshew the same, but also more pleasant and joyfull things, as beauty, or comelinesse, liberality, gentlenesse, and softness, with favour and love amongst men.

Sagittarius doth adde unto this the favour and gifts of the Gods, as felicity and plenty of all things, as of Children. ecclesiastical rule, and agility and quicknesse to do all these things. And this is the destiny of him which hath **Virgo** in his Horoscope, the other three signs being also gathered, as you may here perceive.

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Of Natural Astrology.



Of the Horoscope in Libra.

Libra being ascendent at the hour of Nativity, causeth sickness, dangers, enemies, and great strifes and debates: howbeit after all those dangers, it decreeth victory and triumph. Also Promotions, Religion, Sincerity, and Integrity of Judgment. In nothing so unfortunate as in having of children: for when he hath gotten certain children, and beginneth to put all his whole confidence and trust in them, by and by, they

Of Natural Astrology.

they shall decay and dye, even those in whom he had set his full hope and trust.

If any man desire to know what dignities he shall have, and in what place, they may be very well perceived by Cancer, being Ascendant in the midst of the Heaven; Who promiseth Ecclesiastical Promotions or Rewards, and to have his living out of the common treasure. Hither also are to be referred the substance, nobility, and children, which shall happen abundantly in age, howbeit, he shall not be so fortunate in Children, except Jupiter doth behold him with some sound aspect.

Aries being in the occident, shall minister all these things in watry places, or about the water, shall also bring him into great dangers, long journeyes, and desart places, into perils by his wife, and peradventure into a frenzy or madness till he draw in age, and then he shall have an end of all these miseries.

Capricorn shall tosse him hither and thither, and seldome suffer him to be in quiet, neither will he suffer his patrimony to be in surety but now up, now down; now lost, now recovered again; because for the most part they be wanton which have Capricorn

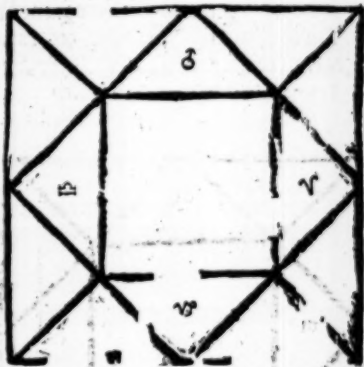
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Of Natural Astrology.

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habe a Son by an unlawful woman.

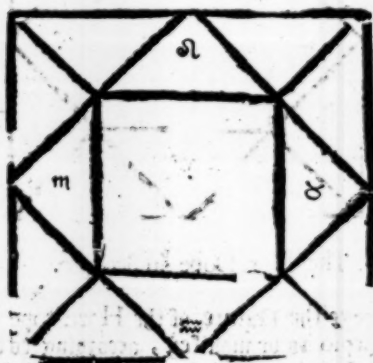


The Horoscope in Scorpio.

I Judge the Nature of the Horoscope in
Scorpio to be manifest, according to the
natural guiding of the thing taking life
therein. For it maketh an angry man, pri-
uily pouring out his poison and back-biting
with his pestilent tongue, very rich, and tossed
with many perils, & thereby almost brought
to desperation, the which being somewhat
quieted

Of Physiognomy.

quieted and pacified, he shall enjoy a quiet fruit and use of glory, dignity, ministration, and religion; it addeth also a lively spirit, and vigour of minde, with adoznement of speech. Further, notwithstanding his former damage, it giveth encrease of children, which shall recompence his sorrows passed.



Forasmuch as it happeneth seldome, but that the other principal angles perform the same which the ascendant doth promise; so Leo possessing the midst of the Heavens, doth promise that which is aforesaid, adding there.

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Of Physiognomy.

thereunto fortitude and strength to perform the same withal ; giving also dignity as an immortall reward of vertue.

Taurus in the occident giveth him victory over his enemies, as well privy as a part. Howbeit, hee shall be infamed for lechery, the which he shall also wipe away by little and little, now encreasing and augmenting his inheritance ; and shortly dispersing and spoiling it again.

Aquarius in the nether angle, threatneth peril and danger by water, and ingratitude of them unto whom he hath been most beneficial.

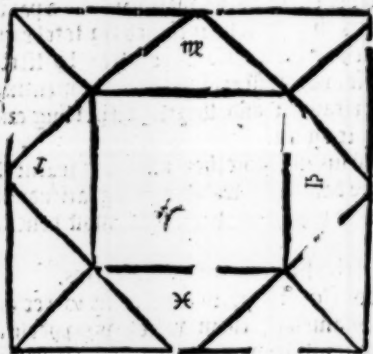
Of the Horoscope in Sagitarius.

The Horoscope in Sagitarius is reckoned amongst them which wrappeth a man in manifold dangers and perils being ascendent : for it doth allure them which are born under it , to travel long journeys, and to commit themselves to the Seas, and great waters. It ministreth also naturally, prompt and ready wit to all good learning and discipline, so that they follow nature.

Wherefore, if Virgo happen to be in the midst of the Heaven ; it doth augment his fortune, recompensing the labours of his mind and wit, with some notable prefer-

Of Natural Astrology.

ment, by the which he shall excel others: using the same liberality in helping others, although they be unthankful.



Gemini in the west giveth Children, and Nephews by and by, in the middle age, and shall give him rule or office over books and secret things.

Pisces in the nether part of the Heaven, giveth help out of the watry places, maketh him faithful, to whom secrets may be committed, noble either by blood or gentleness, whom, if Jupiter do behold with any mean

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Of Natural Astrology.

mean aspect, he shall marry a wife, which hath been defiled befoze, or an adulterous woman.

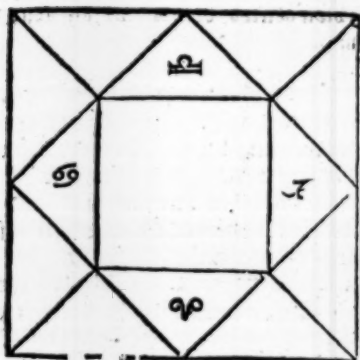
Of the Horoscope in Capricorn.

Capricorn in the Horoscope is not altogether an ill sign, for it causeth a man to be loving, merry, faithful, somewhat crafty, abundant, but faint-hearted, and very superstitious in prayer. Moreover, libidinous and the pleasure being once past, he will strait be at defiance, and mishandle the woman. Also, of a strange life or living, and a secret censor or Judge, and specially of Religion, or such like matters.

Libra in the midst of the Heaven, bringeth in his gain by the losse and death of others, maketh him also honest, godly, acceptable, eloquent, and learned; and in his necessity bowing and praying unto God, whereby after evils and misfortunes, he shall obtain a prosperous and happy age.

Cancer in the Occident, stirreth up all his friends against him, and encreaseeth innumerable perils and dangers towards him. The same thing also Aries doth threaten in the bottom of the Heaven: for all his Substance, Dignities, and Offices,

Of Natural Astrology.



shall be tossed to and fro, now up, now down until at the length, as is said: Libra shall moderate the same, yet shall he not preserve his son, or childe, but that he shall be grievously vexed with sickness.

Of the Horoscope in Aquarius.

The effect of this Horoscope is such, that it maketh them meanly rich, promoteth them unto great men, and casteth them into many dangers, out of the which even in the midst of desperation, he shall be relieved

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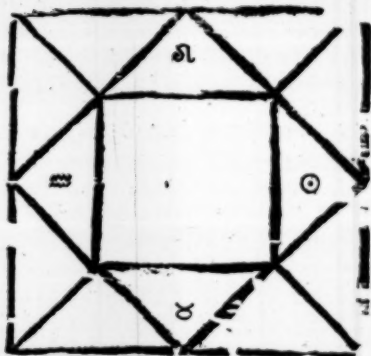
Of Natural Astrology.

ved by the help of God. It maketh them also keepers of hospitality, liberal, and prodigal, and a patron to them which seem to excel in good sciences, handling and dispensing holy matters.

Scorpio possessing the midst of the Heavens, giveth strength, and causeth a hard and vile life, never permanent or abiding in one place, having ill fortune by his Wives. But last of all, he shall be delivered out of all these evils by the help of God men. Leo in the occident, shall cause him to be at variance with his Wife or Concubine; he shall also marry with an old woman, which shall flatter him, promising him great gifts, but in her heart she shall love others better than him. His own household shall be his enemies, by whose help his other enemies shall go about to destroy him. And he shall marry either another mans Wife, or else a Widow.

Taurus in the nether Angle, encreaseth his glory and pomp, which he is given unto, enriching him also with other mens goods, and causing him to live long.

Of Natural Astrology.



Of the Horoscope in Pisces.

Pisces maketh them very witty, bold, hearty, faithful, friendly, and somewhat high-minded, promoting them also to honour.

Sagitarus in the upper angle, shall cast him headlong into many perils and dangers, notwithstanding, maketh him personable, and bold, to move debate and strife with great men, and shall bring other mens goods in peril and danger, and thereby possess that which is none of his own.

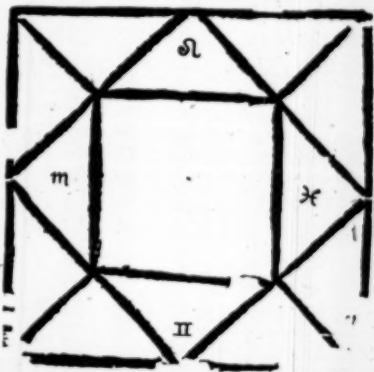
Virgo in the occident, maketh him hearty, a keeper of hospitality, secret, a Steward, and one loving his wife immoderately, whom she

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Of Natural Astrology.

He contrariwise shall not love, and all other unto whom he hath been beneficial, shall be unthankful. Whereby he shall be often vexed and troubled, through his wife and children.

Moreover, he shall be troubled with sickness, by reason of Gemini in the nether angle. He shall also have a disease, whom none shall know but himself: he shall lose his substance, and recover the same again, and also be holpen by his friends. lest he might seem destitute. He shall surrender his spirit to his maker in a strange Land or place, out of his own Country, by sudden death.



Here.

Of Natural Astrology.



Hereafter followeth the Natural
judgements of Astrology, according
to the Revolution of the Sun, through
the twelve Signs of the Zodiack.

Hitherto we have entreated the obscure
sayings of others, concerning the judg-
ment of the Horoscope. But because we only
promised to treat briefly of those things,
which others have handled with long com-
mentaries, some peradventure would im-
pute these unto me, in adding other mens
doings unto mine. Of which theft I am no-
thing ashamed; for albeit theft in all other
things be reprehensible, yet in learning only
it is commendable, and praise worthy, and
especially when a man goeth about by the
same to elevate and discuss the darke and
obscure sayings of others. This we speak un-
to such as envy all our doings. Like as the
barbarous people, which being neither apt,
nor prompt to any kinde of good learning, yet
they judge all things in their own tongue
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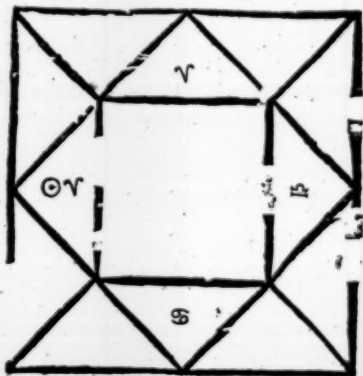
and language vile and naught. Thou, whether thou art, that readest these things, rather weigh and consider our minde, and intent, than our words, minding to teach and make evident all things unto thee: which if it come otherwise to pass, it is contrary to our minde and purpose. Now we will enter upon the natural judgements, whereas briefly concerning Aries, it is in this sort.

The Sun in Aries.

The Sun being in Aries, maketh them which are boyn, neither rich, neither very poor. Also angry, but soon pleased, studious, eloquent, divers, proud, lying, and luxurious, promising, as (they say) mountains of Gold, and performing nothing, evil reported amongst his kindred, and shall be brought in danger by his Enemies, which shall be men of power. He shall be hurt by four-footed beasts, as being cast off a Horse: he shall receive great wounds with danger of death. So much unfortunate and adverse shall all kind of hawking, hunting, fishing, and all things to be done on horse back, and happen unto him; in other things he shall be more fortunate & happy, & also long lived. Also if it be a maid which is boyn, she shall be given

Of Natural Astrology.

given to lying, angry, fair, curious, delight-
ing in new and strange things, envious,
and fruitful in children, whose first child shall
be slain: she shall be in many perils and dan-
gers, whereby she shall get a scar in the
head, or else be naturally marked there, or
in the feet. This we have noted also out of
certain Authours, that the Children of Aries
being born in the day, shall be fortunate, and
of great Reputation and Renown amongst
great men and Princes; contrariwise; they
which are born in the night, to be unfortu-
nate, and of no reputation.



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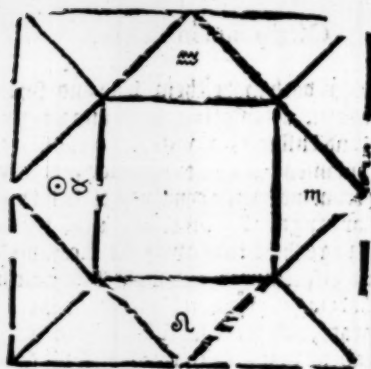
Of Natural Astrology.

Of the Sun in Taurus.

TAurus doth make them bold and fortunate in attempting hard and weighty affairs and business, a victor or conquerour of his enemies, a great traveller, and banished from his native countrey. Also servile, familiar, angry, but more in youth, than in age, for age shall take away all incommodities and displeasures, and shall bring riches and marriage, by which means he shall be exhilarate, and made joyful and glad. For if he go about to marry in youth, he shall scarce attain unto it, howbeit, age doth not take away sickness, but encreaseth sadness, melancholly, black choler, and causeth hurt, as biting of a dog, and that about the 28 or 35 year of his age. These things once passed, he shall flourish again, and live very long. It maketh also the women children wanton, painful, obedient, and full of words; also infamed for whoredome, which infamy shall banish away by little and little, when she cometh to the age of 21 years; she shall have many husbands and children, wise and witty in helping and counselling others, also circumspect and rich.

The

Of Natural Astrology.



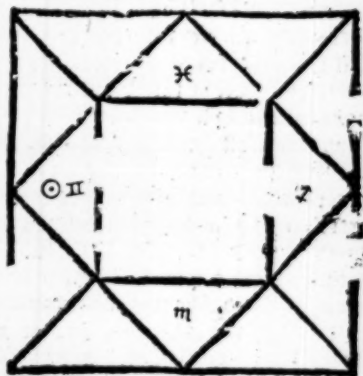
The Sun in Gemini.

Gemini being naturally fair, doth also
cause a fair Childe, merciful, wise, and
witty, liberal, a boaster, a runner and straper
about Countreys, having no regard to his
own business, whereby he shall be neither
rich, neither oppressed with poverty, but of a
mean estate; and of such fidelity and faith-
fulnesse, that he shall have the rule of the
common treasure, merry minded, full of
understanding, subtle, gentle to be spoken
to, and by a certain instruction acceptable
unto men, as they which have Venus in
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Of Natural Astrology.

the root of their Nativity. Also fair of face, endued with good learning and science; as Mathematical sciences, the laws, and Arithmatick. The singular gift he hath also be- fore others, that being angry, he can dis- semble and cover his anger. He shall be in great danger about 23 years of age, either to be bitten by a Dog, or hurt by fire, or else by some weapon.



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Of Natural Astrology.

The Sun in Cancer.

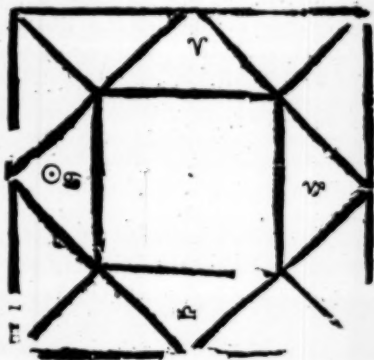
Cancer being naturally cold and moist, dooth make gross the flesh, and doth allure and provoke to the love and company of women. Also it causeth a good wit, humility and wisdom, full of strife, and debate, and for the most part giving victory over all his enemies. Attempting many things, and especially on the sea, often in danger, and vexed with many incommodities, with much poverty, and misery. And albeit he be the causer of gain, yet shall he be never a whit the richer, he shall dig for treasure, and finde that which he looked not for. But if it be a maid, she shall be fat, beautiful, nimble, angry, and soon pleased, diligent, wise, civil, and shamefast, witty, deceitful, and crafty, saying one thing, and doing another, alwaies careful and painful, ordained to many dangers, as by water, by falling, by childe-bearing, and by the chollick, having her first childe weak & tender, the other somewhat stronger. And if he happen to commit any fault of infamy after the age of 26 years, it shall be clean abolished and put out of minde. After the which age, whether it be man or woman, it promiseth good success and fortune. It maketh them all well haired, modest

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Of Natural Astrology.

modest, faithful, painful, greedy of meat, and
drinke, acquainted with Noble. men, and for-
tunate in husbandry.



The Sun in Leo.

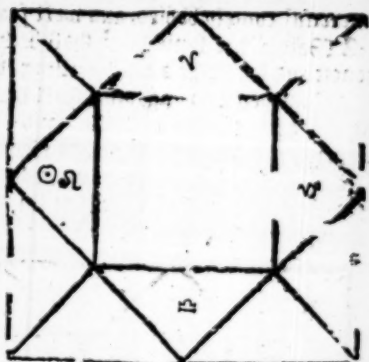
The Sun in Leo maketh a stout stomack
bold, arrogant, eloquent, and proud; a
mocker and scozner, unmerciful, cruel, hard,
and hard to be intreated; beset with many
miseries and perils, out of the which he be-
ing escaped, shall obtain some common
Office; as to be a Centurion or Captain
over 500, looking for benefit at the hands
of thre Noble. men, unfortunate in Chil-
dren,

Of Natural Astrology.

open and from them sustaining much labour and affliction, prone to anger, and putting himself into many dangers, enflaming choler, promoting to Honors and Dignities, and bringeth them in danger of fire, sword, and violence of beasts, whereby he shall dye out of his own House or place. Howbeit by the help of God he shall escape out of all these dangers. Likewise, if it be a Maid, she shall be bold, have a great and large breast, and slender legs, which are tokens of stoutnesse and boldnesse, anger, flanders and babbling, albeit that the softnesse which is in women doth somewhat admit and assuage the excess of the same. She ought also specially to take heed of hot waters and fire, by the which she shall be greatly in danger: She shall also be much enclined to the sicknesse, or gnawing of the stomack. But after the age of twenty or twenty one years, she shall be fortunate in riches, the which she shall obtain by the help of great men, and the use of other mens goods; also in house-keeping, beauty, and love. Notwithstanding, she shall have but few Children.

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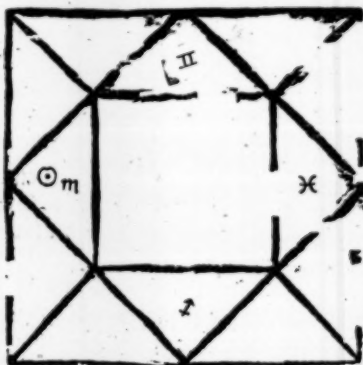


The Sun in Virgo.

So likewise Virgo doth make them fortunate in household affairs, witty, true, stout and ambitious. His wife shall die before he know of it; divers things also shall be taken and stoln from him, and he shall be revenged of his enemies. Moreover he shall be so much given to boasting and babbling, that he cannot hide and keep close his own secrets; fair of face, well mannered, a lover of women, and delighting to be in the Courts of great men and Princes. Moreover, just, wise, good and honourable, a patron and defender of his friends; also holy

Of Natural Astrology.

and merciful, comely bodied, and well featured. A Maide of the same birth shall be witty, honest and shamefast, well-willing, diligent, circumspect and angry, she shall marry about the age of fifteen years, and shall bring forth her first begotten of an eloquent and goodly form or shape. Howbeit, whether they be men or women, they shall be wrapped in many perils and dangers.



The Sun in Libra.

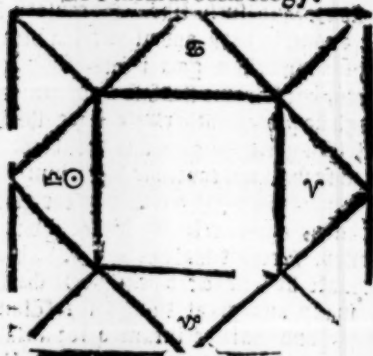
The Sun in Libra causes the Childe to be libidinous, busie, fortunate, and specially upon the waters, or things pertaining to the water. Also by sweet spices and precious

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Of Natural Astrology.

ous stones, and such like. It causeth like, wise a comely body, and nimble, a pleasant tongue or speech, a good name, seeking out secrets, but seldome steadfast in promises, although he pretend otherwise. He shall put himself in great dangers and troubles. His first wife shall not continue with him long, he shall also have inheritance of the goods of dead men, and partly by his own wit and industry. Neither shall he be altogether unfortunate by four footed beasts. He shall suffer many and great things for Womens sakes, and shall be infamed for unlawful companying with them. Also he shall be a good Interpreter of Dreams, whether his birth be by day or night. The Woman shall be friendly, merry and socond, setting her whole delight on the fields and hearbs, wandring into strange places. About the age of 23 she shall marry, which marriage shall be fortunate; whose beauty, pleasant speech, or tongue, and comely behaviour shall greatly prefer or promote her. Neither are the children of Libra altogether unapt to letters, or good learning. But let them take heed of scalding water and of fire, for they shall receive hurt by them, without great regard be had.

Of Natural Astrology.



The Sun in Scorpio.

Scorpio doth augment the inheritance, and addeth boldness, & stoutness, also flattery, by the which he shall deceive many, shewing (as they say) bread in one hand, and hiding a stone in the other; mingling poison with honey, performing almost nothing that he promiseth. Notwithstanding, merry, and jesting, light of belief, and a conquerour of his enemies.

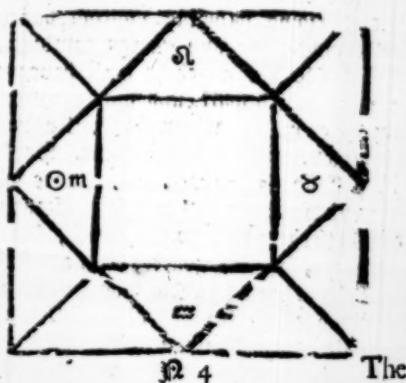
It causeth also the women to be friendly, wise, and crafty, which shall be deceived of her first Husband; her other Husband she shall joyfully use, and overcome her enemies.

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Of Natural Astrology.

She shall also have the pain of the Spléén, and be marked either in the head or shoulders, or brawn of the arm. It maketh both kindes bold and rash to rob and steal, and to search out forbidden things, and to make contracts or bargains. Also it maketh them wanton, fornicators, unstable, and full of evil thoughts and imaginations, babling, and angry, and sometime very sad and afflicted. Howbeit, there shall be Princes & great men which shall esteem and set much by such sort of men, and also of the common people which shall flatter them, whereby they shall be had in great reputation and honour.



Of Natural Astrology.

The Sun in Sagitarius.

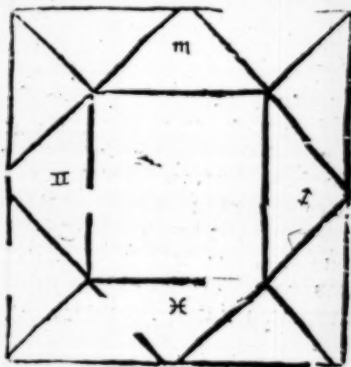
Sagitarius is not altogether evil, for the Sun dwelling in it, doth give fortune, and minisreth courage to take any thing in hand, whatsoever thou purposest; and specially to travel strange Countreys, and to passe the Seas, and not to return without great gain. He shall also get friends to come into the houses and courts of Princes (not to gather up the trenchers, or lick the dishes) as the common and viler sort of Courtiers do; but to be put in some office, as to be Steward, or such like; to the which promotion his agility and strength shall greatly prefer him. Moreover, he shall be altogether given to riding, hawking, hunting, dancing, and leaping, plays, and games, combats and conflicts, for the which he shall have many enemies, which shall envy him, and impugn him grievously, whom he shall notwithstanding vanquish and overcome. He shall also possesse his Fathers Inheritance, which happeneth not unto all men. And oftentimes it maketh them just, witty, still, hearty, ingenious, faithful, gentle, firm and stable, painful and boasting. The woman also shall not much differ: for she shall be full of anxiety, painful, merciful, and much envied, and
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Of Natural Astrology.

laid in wait for by evil men; but she shall overcome them and be fertile in childe-bearing. She shall marry about the age of 17 years, but if that marriage proceed not, she shall not marry until the age of 24 years.



The Sun in Capricorn.

Capricorn maketh the Childe angry, and light, accompanying himself with vile and suspicious persons. Also painful and distract, and vexed with divers variances, the which adversities he shall boldly and stoutly bear out and sustain. He shall be ready to dye for the love of some woman

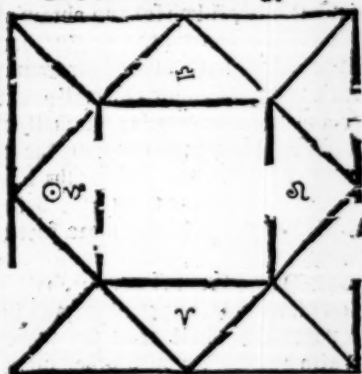
Of Natural Astrology.

and simple Maid, the which at length shall cast him into some disease and sickness.

It maketh them also meanly rich, benevolent, chearful and merr; but unstedfast, if the nativity be by night. In his age, when hee seeth his riches encrease, he will begin to love money, and decline from his former liberality unto covetousness, for in youth he was easily to be handled. He shall prosper in Navigations, and specially toward the east; for his fortune shall come out of the east from great men. The Physiognomy of those children for the most part is such; A little head, hollow eyes, and a mean voice. Baths, be profitable unto him, being sick. The women are timorous, and very shame-fac'd, and shall have dominion and victory over their enemies, and shall stray far abroad.

The

Of Natural Astrology.



The Sun in Aquarius. >

A Quarius maketh the Childe friendly, but covetous, & apt to quotidian agues, unfortunate about waters, which naturally he shall abhor. His good fortune shall begin to increase about the age of 15, or 16 years, at the which time he shall begin to wander and stray through divers places, and ware somewhat rich, which riches shall never come to abundance, but shall be dispersed again until his latter years, which shall make amends for that which hath been over liberally spent before. Neither shall his long journeyes turn him to any great Lucre, or gain,

Of Natural Astrology.

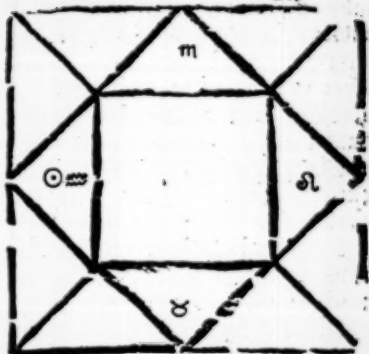
gain, but he shall looke for and obtain greater profit at the hands of others. Further, he shall be vexed with sundry incommodities, losses and perils, and especially with his wife, and other women; for she shall fall in to a palsey, neither shall he have the fruition of her any long time, neither shall he prosper with other women, but she being once dead, all things shall come more fortunately to passe.

The Maid born in Aquarius, shall be proper and fine, true, and constant, and in these three points she shall excel the man. She shall also be enriched with other mens goods and let her take heed of her Children, for she shall be vexed with many incommodities; and attempt strange places, she shall be but of mean estate, unto the age of 22 years, and then fortune shall begin somewhat to labour her, and she shall obtain mean riches. Oftentimes both the Men and Women be soft of speech, wise, ingenious, faithful, merry, and continually angry with their enemies.

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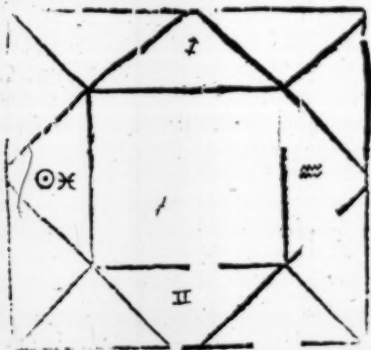


The Sun in Pisces.

Pisces in youth doth vex his Childzen with many evils, & oftentimes without desert; and maketh them covetous, merry, diligent, players, neglecting Fortune, of a good disposition, loving the company of good men. Also of a quick and ready tongue, bold, standing much in their own conceit, and fortunate in seeking out treasures; for this is only given unto them, that they shall find something unlooked for. They shall also partly be enriched by other mens goods. They shall not live long, except they pass y age of 35 years, then there is hope of long life, yet shall they never be very rich, albeit in their own opinion, they think

OF Natural Astrology.

think to possesse the riches of Cicelus, full of
troubles thoughts, and shal be brought into
captivity through women, & few things shall
prosper with them in their Childe-hood or
youth. They shall be marked in the elbow or
foot, and their fortune is towards the south.
The Maide children shal be hot, bold, of in-
solent tongues, contumelious, full of braw-
ling and scolding, beset with many perils and
(putting all honesty apart) she shall forsake
her Husband, and if she be not Let, she will
marry her self to an Adulterer. Also, they
shal be much vexed with the torments of the
belly, and stomach. And thus you have the se-
cond time the influences of the Signs suffi-
ciently spoken and treated of.



The

Of Natural Astrology.



The Nature of the Houses.

NOW there doth remain to speak of the nature of the Houses and Signs, how and in what things they favour or help our doings, and what is to be done in every sign; whereby wee may so order all our actions and doings, that all things may come prosperously and happily to pass. For this is the onely scope of Natural Astrology, to the which if we do not attain, I know not (as Alchabacius saith) to what end it can otherwise be profitable unto us.

The first House is given unto Aries, who also is the first sign in order, and is called of the Astronomers the House of life, and signifieth the beginning of all works, and that which in the beginning of the life shall either delight the Childe, or else vex him and trouble him. also his strength and weaknesse, and finally, all things that pertain to the natural life.

The second House is of Taurus, and is the
House

Of Natural Astrology.

house of substance, living, ministration, and servants, and betokeneth the end of youth. In the which house, if Jupiter & Venus happen to be, they will chiefly encrease those goods, which amongst the Lawyers are called moveables, and also unmoveables, as gardens, fields, vineyards, and yearly rents, and whatsoever doth endure long. Also, if any man do hire any bond-servant under the sign, he shall be faithful in all things, he shall be put in trust withal.

The third house which signifieth successe by brethren, sisters, kindred, and small journeyes, is attributed unto Gemini. Wherefore if any man have Aries in the Horoscope, you may pronounce to him good fortune by his brethren and kindred, by great men, and his neighbours.

It is good under this sign to write and send Letters, to take in hand short journeyes, to begin friendship or brother-hood, or such like.

The fourth house is called the mansion of parents, inheritance, treasures, and secrets. In this house it is good to contract, buy and sell, and to change Vineyards, fields, and possessions, to build houses and Engines, to lay foundations, to dig the earth, and to chuse thy sepulchre, for all these things Cancer doth prosperate. The

Of Natural Astrology.

The fifth House, is the house of children, and love, legacies and gifts, and of all those things, which after death do pertain, either to pain or reprobation. It is expedient therefore under this sign to take in hand all things that cometh in minde, to cherish thy self, to banquet and make good cheer, to stray abroad to enter into covenants and friendship, because of Venus ministering gladnesse. It is good also to put on new garments, to write Epistles, to be merry and pleasant, and to get him faithful friends, which may defend him in his necessity and need.

The sixth is the house of infirmity and sickness, sadnesse and servants, the delight of Mars, and is imputed unto Virgo. It is not good herein either to buy or sell, because of unfaithfulnesse, labour and sorrow, and especially by Mercurials, and Virgins, whom a man ought to eschew. For it heapeth against us false witness, thieves, and those which shall lye in wait for our life, men slayers, & blood shedders. Also tumults, seditions, and factions: and all these shall happen by the Virginists & Mercurials, because that Mars as is aforesaid doth rejoyce in these things.

The 7 is in Libra, which following by and by after the sickness, is the house of Marriage,

Of Natural Astrology.

riage, and of those things which are handled about the middle age, as it were equal in balante. In this it is good to attend and recover things lost and in desperation, and because it is the house of perfect enmity, it is good to have to do with thine enemies, to begin wars and debates, & especially for them which have Aries in the Ascendent.

The eighth Mansion is attributed unto Scorpio, and is the house of portion of death, fear, and inheritance of dead men, and of such things as are done after death. Wherefore take heed, that in this sign thou take in hand nothing, neither enter upon any journey, nor commit thy self unto waters, because that herein he shall easily take hurt. Wherefore all battels, contentions, unjust causes, enmities, and evil women, are to be eschewed, and specially if they come by inheritance.

The ninth is in Sagitarius, the house of faith, religion, long journeys, wisdom, philosophy, Mathematical sciences, books, epistles, narrations, messages, dreams, and rumours, which every one have their proper star in the firmament of heaven. Wherefore the Sun and the Moon being in that house, it is good to take in hand the things aforesaid,

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Of Natural Astrology.

said, for because they shall sooner take effect at that time, then any other, for it is the mansion of perfect friendship.

The tenth house is in Capricorn, and is called the house of kingdome, rule and office, & whatsoever pertaineth to power. Wherefore if thou wilt give forth any precept, or commandment, or bring any Province, or City in subjection, or attain and get any rich Kingdome, or have to do with any judge or take in hand the defence of the poore, or have conference with great and Noble men, all these things may happily and fortunately be done, Sun and Moon being in this house, commonly called the house of Capricorn, by the regular order, Aries being in the first house.

The eleventh is referred to Aquarius, and is the house of praise, of good fortune, the delight of Jupiter, of servants, and helpers in this Mansion. It is good to set upon thine enemies, to get friends to praise them by whom thou lookest for reward and gain: and finally to take in hand all things that we would have come well to pass.

The most evil and pestilent house in a manner of all, is the twelfth house, for it is the Mansion of Enemies, Prisons, la-

Of Natural Astrology.

hours, miseries, enuy, murmurations, and
beasts, and is the end of life. In this house
let no goodnes be looked for, but let him take
heed of Imprisonment or setters, the which
(if he chance to come in this sign) hee shall
hardly be delivered out. And if that Sa-
turn the Lord of the house, or Mars be there
it worketh death, and all kinde of mischief.
And thus successively of all the other signs.

Hitherto we have spoken of the nature
and effects of the signs, in what things they
bring ascendent, do help and further us.
Now we will call to mind again somewhat
which was spoken before concerning the
Planets: about the which (as the matter
doth require) we will not tarry with long
circumstance, according to the Proverb,
not minding to make an Elephant of a Fly;
or a great matter of a small.

Saturn Lord of the Birth.

SATURN wheresoever he be Lord of birth,
doth draw the mind of those which are
born under him, having the bridle at liberty
to be high-minded and stubborn, to malice,
and to many miseries and calamities. How-
beit he giveth faith and wisdom to per-
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Of Natural Astrology.

swade, and to discern that which is just and true in all matters but in his own, in the which he shall not be so circumspect. He shall trust much unto himself, and in his own wit; a small eater, but a large drinker; not greatly affectioned towards his Wife and Children.

Moreover, he causeth the body to be lean, cold and dry, filling it full of evil humours, maketh palenesse, and bringeth sickness soon, and heapeth all diseases together; as the inflammation of the Lungs, with a seruent Ague, the Dropsie, the Gout, the Kings-evil, Botches and Biles, falling of the hair, and blindnesse, falling sickness, and finally, the whole seas and flood of naughty and vicious humours. He doth also cut off, and shorten the life, either in a moist place, or else in a strange or desert place, out of his native Country. It is also very evil, if Mercury do fall in the house of Saturn, for he maketh an Enchanter, a Conjuror, a South-sayer, a Truce-breaker, and an enemy to his parents and brethren, and of all other men.

Jupiter Lord of the Birth.

Jupiter doth every where deserve praise, for there is no point of counsel, wisdome,

Of Natural Astrology.

knowledge, eloquence and beauty, which he doth not liberally minister and gibe; so that if you will describe any good man, you may well feign him to be a Jovial. And briefly, if thou vindicate unto him all vertues and goodnesse, thou canst not erre: For the Jovials, be fully replenished with all those things, so much lesse do they lack any thing. To what end shall I need to commend and praise their magnanimity, with their large honours and promotions, when as I said before, there is nothing found to be wanting or lacking in them?

Mars Lord of the Birth.

Contrariwise, Mars being naturally evil, doth make them disposed to all kind of evil. And as we said: there was nothing in Jupiter blame worthy; so we do again pronounce, that there is not so great a mischief, but that the Martialists doth boldly take in hand; nor none so foul a crime, where with they are not contaminate and defiled.

It is counted a hainous thing amongst them, to be honest and good. And it is counted a great vertue to rob, and steal, to kill, to burn, to lye, to deceive and delude: And
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Of Natural Astrology.

to be short, it is natural unto them to commit all unlawful things. And if there be any thing moze mischievous then other, they think it lawful for them to do it without shame or punishment.

Venus Lady of the birth.

The properties of Venus are so well known, that I shall not need to stand about it with great circumstances; neither do I see why she should not be joynd with Jupiter, for unto all the effects and works, to all the vertues and sciences and finally, to all the good things that Jupiter doth give, she addeth splendor and renown, and also riot, and specially if Jupiter be in any friendly aspect with her; or that Mercury be in conjunction with Saturn and Mars, her signification being well known,

Mercury Lord of the Birth.

Unto some Mercury seemeth doubtful good with the good, and evil with the evil. Howbeit alone, he is very good in giving the Dowries of wit or disposition, in the which he doth excel Jupiter and Venus. As

Of Natural Astrology.

For the sorts and kindes of science and learning, they are so well known, that we shall not need to repeat them here again.

The Sun with the Lord of the Birth.

ALl that which is aforesaid of the good Planets, we would also have it understood of the Sun. For he is assured of a good planet which hath him, I mean not the Lord of the Birth, for that he is never. Likewise as the Moon being with the Lord of the birth, seemeth to me, to be, (as it were) a mean betwix Mars and Venus, and therefore keepeth as it were a mean in the natural gifts. But if she happen to come in conjunction with Jupiter, Venus, and Mercury; who will not judge that man most happy.

The Moon with the Lord of the Birth.

The Moon only for this cause is evil reported, because it doth breed a instability and unstedfastnesse, the which in a man bringeth all kinde of mischief.

Of Natural Astrology.



Canons or Rules for the erection of the Figure of the Heaven.

The same order of the Signs is observed herein, that is in the artificial; for what sign is ascendant, every Planet according to the order, is to be put into every house. As if Aries be in the ascendent of the birth-place, Aries in the first house, Taurus in the second, Gemini in the third, and Cancer in the fourth. If the Sun be in Cancer, thou shalt place Cancer in the first house, Leo in the second, Virgo in the third, Libra in the fourth, Scorpio in the fifth, Sagittarius in the sixth, Capricorn in the seventh, which is opposite to Cancer: and the other in their order as you well know.

But the Lordship and Governours of the signs is clean preposterous and contrary to that which is alleged of Firmicus; for here only respect is had to the Lords of the ascendant, and after him the other Planets in each house, are to be placed according to their natural order. And

Of Natural Astrology.

For the sorts and kindes of science and learning, they are so well known, that we shall not need to repeat them here again.

The Sun with the Lord of the Birth.

ALl that which is aforesaid of the good planets, we would also have it understood of the Sun. For he is assured of a good planet which bath him, I mean not the Lord of the Birth, for that he is never. Likewise as the Moon being with the Lord of the birth, seemeth to me, to be, (as it were) a mean between Mars and Venus, and therefore keepeth as it were a mean in the natural gifts. But if she happen to come in conjunction with Jupiter, Venus, and Mercury; who will not judge that man most happy.

The Moon with the Lord of the Birth.

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Of Natural Astrology.



Canons or Rules for the erection of the Figure of the Heaven.

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But the Lordship and Governours of the signs is clean preposterous and contrary to that which is alledged of Firmicus; for here only respect is had to the Lords of the ascendent, and after him the other Planets in each house, are to be placed according to their natural order. And

Of Natural Astrology,

And in this onely it agreeth with the artificial, that the Lord of the ascendent is placed with the ascendent of the other planets: there is no order but onely the Natural order. As for example, I desire to erect a figure of Nativity, the Sun being in Aries. I know the order of the houses. I will set in the first house Aries, in the second Taurus, in the eighth Scorpio, in the ninth Sagittarius, in the tenth Capricorn, in the eleventh Aquarius, in the twelfth Pisces. And the signs being thus set, is almost the whole order of them, which Iudge by the Horoscope.

Now followeth the order of the Planets. First of all, I appoint the Lordship of Aries, Mars; for he is Lord of the sign: to the second house I ascribe the Sun, to the third Venus, to the fourth Mercury, to the fifth the Moon, to the sixth Saturn, to the seventh Jupiter, to the eighth Mars, to the ninth the Sun, to the tenth Venus, to the eleventh Mercury, to the twelfth the Moon.

Thus you see, the Lord of the Ascendent onely except all other Planets, to be placed according to their natural order; I would not that any man should understand mee herein, that when I speak of the Ascendent, that I mean the ascendent of the hour, or
Horoscope

Of Natural Astrology.

Horoscope, but of the sign in which the Sun is at that time.

Likewise in the second revolution, thou shalt set Saturn in the first house, and shall be the Lord of life at the age of 13 years. In the second house Jupiter, and according to his nature, judge the substance of the Childe. To the third house add Mars, and by him judge concerning brethren and kindred, and short journeys. To the fourth house the Sun, and according to his nature have respect to the parents and inheritance, at sixteen years of age. And by this example you may raise to any man a like revolution, and perceive thereby what shall happen yearly. For this house doth not signifie that short revolution, wherein the Sun is every two hours, but a yearly revolution: wherefore we have added a revolution, stretching to 84 years, according to the ascendent in Aries, but if that any other sign be ascendent, you must form another revolution but according to the type or rule. If thou wilt judge of Children, look to the fifth house. For sickness, small beasts, or servants, behold the sixth house. For marriages and open enemies, the seventh house. For death, and inheritance by dead men, and such kinde of things, give judgement by
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Of Natural Astrology.

the eighth House, and so likewise of all the other houses. Neither do I understand, and perceive what either ought or can be further spoken or said herein. The summe of this Art is to know the natures of the signs and planets, and then to erect a figure, and to exercise that which you have read. Prove it who will, and he shall see it not onely agree with the artificial, but also for to excel it, as well for the easiness as also for the certainty of the same.

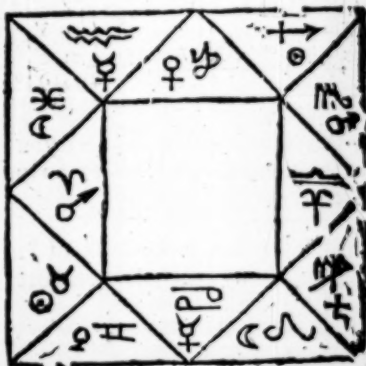
Thou seest (as we said before, in our preface, & now again without shame) that there is nothing so much to be taken heed of, as a few things which are taken out of the artificial. Neither is it unknown that Liechtenbergius, the best learned of his time, in natural Mathematical sciences, by this onely Art to have made all the Astronomers astonished, and to have wrought strange things. Wherefore it should seem very evil, if that we should suffer the learning and cunning of such a man to be obscured and kept close, for these our doings, we have drawn out of him. Wherefore we are the lesse to be blamed, if that we have not satisfied every mans mind, except you will count it fault-worthy, that we have expounded and set out other mens

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Of Natural Astrology.

god works unto the posterities, and prefer them before our own. The which thing if it be culpable, who is then without shame, or reproach, even they which are accounted best learned in this time or season? We have added herunto a figure of the revolution; he that will know the other revolutions, let him read the Tables following.

A Figure of the Revolution of the Signs and Planets according to Natural Astrology, whose ascendent is ♋ and the Lord of the same ♂.



Of Natural Astrology.

A Continuation or prolonging of the Figure afore-said, from the first year of the Horoscope in V, unto the end of 84 years.

1 V ♂	3 ♀	25 ♀	37 ☉	49 ♃	61 ☽	73 ♀
2 ☽ ☉	14 ♃	16 ☽	38 ♀	50 ♂	62 ♀	74 ♀
3 ♀	15 ♂	27 ♀	39 ♀	51 ☉	63 ♃	75 ☽
4 ☽ ♀	16 ☉	28 ♃	40 ☽	52 ♀	64 ♂	76 ♀
5 ☽ ☽	17 ♀	29 ♂	41 ♀	53 ♀	65 ☉	77 ♃
6 ♀ ♀	18 ♀	30 ☉	42 ♃	54 ☽	66 ♀	78 ♂
7 ☽ ♃	19 ☽	31 ♀	43 ♂	55 ♀	67 ♀	79 ☉
8 ♀ ♂	20 ♀	32 ♀	44 ☉	56 ♃	68 ☽	80 ♀
9 ☽ ☉	21 ♃	33 ☽	45 ♀	57 ♂	69 ♀	81 ♀
10 ♀ ♀	22 ♂	34 ♀	46 ♀	58 ☉	70 ♃	82 ☽
11 ☽ ♀	23 ☉	35 ♃	47 ☽	59 ♀	71 ♂	83 ♀
12 ☽ ☽	24 ♀	36 ♂	48 ♀	60 ♀	72 ☉	84 ♃

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